Imprimatur,

Hen: Bagſhaw, *Reverendiſſimo in Chriſto Patri, ac Dom. Dom.* Richardo *Archiepiſ.* Eboracenſi, *à Sacris Domeſticis.*

Datum, Epiſcopo-Thorpæ, Maii 27. 1667.

THE PRINCIPALL GROUNDS OF CHRISTIAN RELIGION.

OR,

A briefe Collection of such Fundamentall Truths, as are necessary to be known, and believed unto Salvation.

Extracted out of the whole *Body of Divinity.*

Delivered by way of Catechizing, in severall after-noone Exercises, in the Parish Church of *Thornton* in *Pickeringlith* in *Yorkeshire.*

By *Christopher Bradley*, Master of Arts, Rector of the Church, and Minister of the Gospel there.

Utile est de iisdem quæstionibus, plures à pluribus fieri libros, diverso stylo, sed non diversa fide, Aug.

Hold fast the forme of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus, 2 *Tim.* 1. 13.

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To his well-beloved Friends, Pariſhioners, Auditors, and Neighbours, the Gentlemen, Freeholders, and Inhabitants of the Pariſh of Thornton *in* Pickeringlith: *Grace and Peace be multiplied.*

Much endeared Friends,

THE God of all Grace, at whoſe diſpoſe we all are, and who hath determined the bounds of our habitation, having put it into the hearts of the then Pariſhioners of *Thornton*, by an unanimous conſent of divers of your Fathers and Prede-

ceſſors, ſince deceaſed; and of many of your ſelves ſtill ſurviving, to give a Call unto me (how unworthy ſoever) to take the care of your ſoules in my Paſtorall Function: After two or three moneths deliberation, not ſo much conſidering what conveniencies, or inconveniencies might enſue; as how I might be able to diſcharge that high and holy calling, with ſatisfaction to my own conſcience, and comfort, and benefit to your ſelves. After earneſt ſeeking of God by Prayer, for the direction of his holy Spirit, and conſulting with ſome pious and judicious friends, I was at laſt induced

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to come unto you. No ſooner was I ſetled amongſt you (though the times were then very diſtracted and unſetled) but I conſidered and ſtudied how to do moſt good: I found by experience, as alſo by reading the holy Scriptures, and the Writings of Learned, Orthodox, and godly men, That *Conviction*, *Converſion*, and *Edification* ought to be the ſcope, and end of all our Teaching. And therefore I ſet my ſelfe with all induſtry, to convince you of ſin, by Preaching the Law of God, which as in a glaſſe, ſhews us our miſery by nature, together with the *curſe and wrath of God due to ſin*. And

that this is Gods way or working, and ſhould be our way of Teaching, our Saviour teſtifies, *John* 16.8. As for the ſecond thing, which is *Converſion*, I have laboured to bring you to a through ſight, and ſenſe of ſin, and to a godly ſorrow for ſin, 1 *Cor* 7.10. that ſo your hearts being humbled, broken, and contrite, *your ſoules* might be prepared for Chriſt; and being convinced of righteouſneſs, and of our remedy by Chriſt, even the all-ſufficiency of the righteouſneſs of Chriſt, applyed to us by faith, who is able to ſave to the uttermoſt, &c. that by Grace you might be converted and turned from

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ſin to God, receiving the ſaving Grace of a lively faith, which is the gift of God, wherby you might apprehend and apply Jeſus Chriſt, with all his benefits, unto your ſelves, laying hold of the Promiſes of the Goſpel. And thirdly, becauſe the *Word of God* is not onely to be Preached, for begetting us to God; but for our edifying and building of us up in our moſt holy faith, for our growth in Grace, till we come to that fulneſſe of meaſure, which God hath appointed us to come in his Son: I have earneſtly endeavoured by the application of the ſeverall Doctrines, to bring you from the

curſed

curſed ſtate of Nature, to the bleſſed ſtate of Grace, and that you might be confirmed, and ſtrengthened in Grace: and ſeeing that all men and women are in one of theſe two conditions, either in nature, or in grace; it ſhould be the care of every faithfull, painfull, and experienced Miniſter, to endeavour to performe what the Lord gave in charge to S. *Paul*, when he ſent him to Preach unto the *Gentiles*, *Acts* 26. 18. *To open their eyes, and to turne them from darkeneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified*

by

by faith. You know how my afternoons exerciſes have been ſpent, not onely in Catechiſing the younger ſort; but alſo in expounding the Catechiſme; and oftentimes I have gone through the whole *Body of Divinity*, eſpecially in ſuch *Fundamentall Truths* as are neceſſary to be known and believed unto ſalvation; having often in mind that of the Apoſtle, *Acts* 20. 26. 27. *Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not ſhunned to declare unto you all the Counſell of God.* And ſeeing *through Gods goodneſſe*, I have enjoyed good health amongſt you by the

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ſpace of 21. years, and not knowing how ſoon I may (being now aged) be called out of this world, 2 *Pet.* 1. 12. 13. 14. 15. *Wherefore I will not be negligent to put you alwayes in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth. Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up, by putting you in remembrance: Knowing that ſhortly I muſt put off this my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me. Moreover, I will endeavour that you may be able after my deceaſe, to have theſe things alwayes in remembrance.* Therefore I have conſidered, that it is my duty

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to leave a Legacy to my Pariſh; ſuch as I have, I give unto you, namely, *The Principall Grounds af Chriſtian Religion*, contracted into a ſhort ſumme of Divinity, wherein ye have the Doctrines and Uſes of all the Points, collected out of my larger after-noon expoſitions.

The *Reaſons* inducing me to take this pains, in Writing a Book to leave to You, and Yours, are, Firſt, Becauſe many of you have not *heard* all theſe things delivered in Publick, it being too common a fault among you, to neglect the afternoon Service, and Ordinances. 2. Among ſuch as have been moſt conſtant Hearers, the

Vox audita perit, litera ſcripta manet.

Segnius irritant animos demiſſa per aures, quam quæ ſunt oculis commiſſa fidelibus.

the weakneſs of Memory in ſome, the weakneſs of judgement in others, had need to be helped with ſomething that is written; Words are oft but winde, or like water ſpilt upon the ground, which cannot be gathered up again 3. That ſome of my poor labours might be tranſmitted to your Poſterity, that the Children yet unborne may have ſome benefit of them. It is ſaid of *Abel*, *Heb.* 11.4. *That being dead, he yet ſpeaketh*: So a painfull Miniſter may by writing, ſpeak when he is dead. *Phil.* 3.1. *To write the ſame things to you, to me indeed is not grievous: but for you it is ſafe.* I have in imi-

Natorum natis, & qui naſcantur ab illis.

The Prophets and Apoſtles did not onely preach by word of mouth, but left the ſumme of their Doctrine in Writing.

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tation of St. *Paul*, often gone through the Principles of Religion, ſometimes in a larger, ſometimes in a ſhorter way, and have been forced to inculcate, and repeat the ſame things over and over. I remember that of our Saviour, and think you of it, *John* 14. 25, 26. *Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name: he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.* Now give me leave, before I leave you, to exhort you to theſe few neceſſary Duties.

1. I

1. I beſeech you to ſhew ſome more reſpect to the faithfull and painful Miniſters of *Chriſt*, then ſome of you have done; deſpiſe not them whom God commands you to reverence; and remember what a ſin it is before God, to contemne his Miniſters, *Luke* 10.16. *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.* 1 *Theſ.* 5.12, 13. *We beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you: And to eſteem them very highly in love for their works ſake, and be at peace among your ſelves.* *Heb.* 13. 17. *Obey*

them

them that have the rule over you, and ſubmit your ſelves: for they watch for your ſoules, as they that muſt give account: that they may doe it with joy, and not with griefe: for that is unprofitable for you.

2. Be more carefull of the ſanctification of the Lords day; and remember what hath been ſaid of that Commandement.

3. Be more frequent and diligent in attending at the publick Ordinances of God, and the Duties of his worſhip and ſervice: And remember, That that day was not onely ordained for the good of your ſoules, but for the Worſhip

and Service of God, *Iſaiah* 58. 13. 14.

4. When you come to the Church, do it not for cuſtome, but for conſcience; and labour to take your own portion, according to your own condition: and as God affords you the meanes of Grace, ſo labour to get the Grace of the means in your conviction, converſion, and edification. That this hath been my ayme in my fore-noone Sermons, (you know) they have been ſo concatenated, and depending one upon another, that they (if collected together) would make a large *Body of Divinity*. And therefore I have

have often preſſed upon you the neceſſity of the conſtant Preaching and Hearing of the Word of God, ſeeing it is the onely ſanctified meanes which God hath ordained, for the begetting and encreaſing of grace in the hearts of his people. 1 *Cor.* 1. 21. *For after that, in the wiſdome of, the word by wiſedome knew not God, it pleaſed God by the fooliſhneſſe of Preaching, to ſave them that beleeve.* Rom. 10. 17. *Faith commeth by hearing, and hearing by the Word of God.*

5. Labour not onely to underſtand, but to remember and practiſe what you heare: For as we ſay of Morall Philo-

ſophy, *It is never well learned, till it be well practiſed*; ſo it is in Divinity, We know no more then we remember, and we remember no more then we practice: If you doe not practice what you know, your knowledge is nothing worth. *John* 13. 17. *If ye know theſe things, happy are ye if ye doe them.* James 1. 22. *Be ye doers of the Word, and not hearers onely, deceiving your own ſelves.*

Tantum ſcimus, quantum meminimus.

Tantum meminimus, quantum facimus.

6. Remember, That the Preaching of the Word of God, is not onely neceſſary for the unregenerate, but alſo for the regenerate, that they may be edified. *Epheſ.* 4. 11. 12. *He gave ſome, Apoſtles:*

and

and ſome, Prophets: and ſome, Evangeliſts: and ſome, Paſtours, and Teachers: For the perfecting of the Saints, for the worke of the Miniſtery, for the edifying of the body of Chriſt

7. Remember what hath often been preſſed upon you, concerning family Duties. *Prov. 22. 6. Traine up a childe in the way that he ſhould goe: and when he is old, he will not depart from it.* *Quo ſemel eſt imbuta recens, &c.*

Laſtly. Remember, That the Word of God, is either a Commanding Word, a Threatning Word, or a Promiſing Word: Therefore neglect not any knowne Duty, continue not in any knowne

ſin: If God threaten, *Stand in awe, and ſin not*, Pſal. 4. 4. Make uſe of the Promiſes in any condition; I ſhall give you ſome few hints, for a taſte of the reſt: In caſe of outward afflictions, or inward temptations, reade *Job* 5. 19. 20, 21. 1 *Cor.* 10. 13. *Heb.* 13. 5, 6. 1 *Pet.* 1. 6. Secondly, In caſe of ſpirituall deſertions, when God hides away his face for a time, reade *Iſa.* 54. 7, 8. Thirdly, Are you troubled in regard of the ſtrength of your remaining corruptions, and the weakneſſe of your Graces? reade *Mal.* 4. 2. *Iſa.* 40. 29, 30, 31. you may finde a precious promiſe for any condi-

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tion you may be in. Thus Praying, that what I have Written, may be for the glory of God, the good of his Church, and the comfort and ſalvation of our own ſoules. *I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified,* Acts 20. 32. So I reſt,

Your loving and faithfull Paſtour, and Servant in Chriſt

Thornton, Sep. 29. 1666.

CHR: BRADLEY.

To my Reverend Brethren, the Paſtours of Parochial Congregations in *Ridall*, and *Pickeringlith.*

Much endeared Sirs,

IT *pleaſed God about one and twenty yeers agoe, to Call me to a Paſtorall charge among you; the moſt of the then Miniſters my old acquaintance, being dead ſince: I my ſelfe am now become aged; I have bethought my ſelfe what Legacy to leave to you; ſuch as I have, ſuch I give, viz.* A Book, *that ſuch of you as ſhall ſurvive*

vive me, may confer with me, when I am dead. And though I am not yet Sexagenarius de ponte dejiciendus; *yet* December *the* 30th. *next, compleats me sixty yeares of Age, through the mercy of that God, at whose command I came into this world; by whose allowance I continue, and at whose call I shall returne unto my dust. I have for many years enjoyed good health:* In freto vixi, in portu mori confido: *I am neither ashamed to live, nor afrayd to dye: yet while I live, I desire to imitate Bishop* Jewell, *whose saying it was,* Oportet Pastorem concionantem mori; *It behoves a Minister to dye Preaching. Ever since my first entring upon this place, I have applyed mine endeavours, as to Preaching in the forenoone; so by Catechizing to instruct the ignorant in the after noone. And because I thought it not sufficient, that the younger sort should be able*

to

to repeat the words of the Catechisme memoriter, or by rote without understanding: I have expounded and applyed every after-noone, a part of the Catechisme, orderly, as point on point depended, going through the whole Body of Divinity, sometimes in a larger, sometimes in a shorter way, often remembring that of the Apostle, Acts 20. 26, 27, 28. I had thought to have confined these my Labours within the compasse of mine owne Parish; but being importuned by some Learned and pious Ministers to Publish some Copies, I have extracted out of my larger expositions such Truths as are necessarily to be knowne and believed unto salvation, and have contracted them into a short summe. I doubt not but this my Labour may be of good use to the younger sort of Ministers, to point out a way, how they may both Preach and Catechize with more profit,

Quorsum attinet, Psittaci more, verba non intellecta reddere.

fit, by making the uſes of every Principle, as they teach the Grounds to the people. There is no neceſſary matter in all Religion, but it is juſtly to be reduced to three Heads: 1. Conviction. 2. Converſion. 3. Edification. The firſt ſhews our miſery by Nature. The ſecond our remedy by Chriſt. The third our thankfulneſſe, obedience, and growth in Grace when we are in Chriſt. I might give you ſome Rules, and advices concerning your Studies, Reading, Preaching, Catechizing, and walking ſo in all holy and unblamable Converſation, as you may be good examples to your Flocks; but I have done that more largely in my Viſitation Sermon, Preached unto you September 23. 1662. *and ſhortly after Printed and Publiſhed for your ſakes eſpecially, unto which I referr you; Onely reade oft and meditate upon Saint* Paul's *advice,* 1 Tim. 4. 13, 14, 15, 16.

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As I have uſed ſuch plaineneſſe in ſpeaking and writing, as the moſt ignorant might underſtand, remember, and practice; ſo have I given you ſome hints in the Margent, to ſhew you what uſe we may make of humane Learning, as a neceſſary handmaid to Divinity, if God give us grace to make a ſanctified uſe of that we reade. As for this Catechiſticall and Syſtematicall Method, as it is to be lamented that common place Divinity, is ſo out of uſe in popular Teaching: ſo it is certaine, that no Doctrines in Religion have more abundant uſe in the life of man, nor more urged with variety of Uſes in the Scriptures, then the heads of Catechiſme Beſides, any man may be guided herein, that will make uſe of the judgement of the Churches, in their Creeds, Prayers, Confeſſions, and Catechiſmes, Articles, and Doctrine. I beſeech you all favourably to accept this

Simplicitas conſulat ruſcitati audientium, brevitas memoriæ, &c. Aug. *Artes Theologiæ pediſſequa*

this my preſent Worke; Correct, ſupply, if any thing be amiſſe, or defective; where I have done rightly, joyne with me. Thus committing your ſelves, your ſtudies, and labours to Gods Grace and Benediction. I reſt,

Your fellow Servant in the work of the Miniſtery,

Thornton, *Octob.* 9. 1666.

Chr: Bradley.

Chap.

CHAP. I.

An Introduction to the ensuing Worke.

Heb. 5. 12.

When for the time ye ought to be Teachers, ye have need that one teach you againe, which be the first Principles of the Oracles of God, and are become such as have need of milke, and not of strong meat.

THE ordinary Method which I have used, consists in these *three* things. 1. *Explication.* 2. *Observation.* 3. *Application.*

When

When for the time,&c. that is, conſidering how long ye have enjoyed the means of knowledge; *ye ought to be Teachers*; yet being negligent, either in refuſing to heare, or to learne, *ye have need to be taught againe the firſt Principles*; like Children, who are firſt taught their Letters, before they be taught to ſpell or reade; *and are ſuch, as have need of milke*, that is, of Principles, as children are fed with milke, *and not ſtrong meate*, that is, of higher Doctrines in the myſteries of the Goſpel.

Now we come to Obſervation. *Obſ.* 1. *That people who have been long under the meanes of*

of grace and knowledge, ought to be Teachers. Now you must not imagine that private men ought to be publicke Teachers, for God hath selected a peculiar sort of men to be publicke Ministers, to beare his Name unto his people, to be the mouth of God unto the people, and the mouth of the people unto God; none may take this Office upon him, but he that is called, as was *Aaron*: which Call is both inward by the holy Ghost, and outward by men that have Authority in the Church: as no man is called of God, who is not furnished with competent gifts and

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graces; ſo no man can lawfully exerciſe that calling, who is not Examined, Approved, and Ordained by impoſition of Hands.

Secondly, *Private Men ought to be Teachers in their private Families:* Every man who is Maſter of a Family hath a great charge, not onely to provide food and rayment for his Family; but eſpecially to take care of the ſoules of his Children and Servants, and as much as in him lyeth, to make his Children the Children of God, and his Servants the Servants of God, by inſtructing them in the Word of God, by Catechi-

techizing them, by examining them in the heads of the Sermon, by Praying with them, and for them. Reade *Deut.* 6. 6, 7. Take up the resolution and example of *Joshua*, *Josh.* 24. 14, 15. Look how God approves of *Abraham* for this very thing: reade *Gen.* 18. 19.

The Use of this Point is, to teach us to be very carefull of our Families, to teach them the saving knowledge of God, and his wayes in Jesus Christ; it will be a great comfort to those that doe their Duty; and a sad account they must needs give, who doe neglect their Duty herein.

Secondly, As you muſt be carefull in your Families, ſo be carefull to bring your people to the Church, that they may be inſtructed by the publicke Miniſtery: Take an example of *Cornelius*, *Acts* 10. 33.

So we come to the ſecond Obſervation, that is, *That men who ought to be Teachers, have need that one teach them which be the firſt Principles of the Oracles of God.*

The Reaſon of this is, Becauſe moſt men neglect the knowledge of God: Therefore God complains, *Hoſ.* 4. 6. *My people are deſtroyed for lacke of knowledge.* Some perhaps

haps may say, It is against their Conscience to come to Church: What, is it against your Conscience to serve and worship God? to Pray to him, and to heare his Word? Is the Preaching of the Gospel nothing to you? Is it not the ordinary means of grace and salvation? Is it not that great Ordinance which God hath appointed, both for the beginning, and encreasing of grace in the hearts of his people? Others out of prophaneness of spirit, had rather be drinking, playing, idly talking, walking, or otherwise imployed, then come to the Church. Others that

are more civill, yet think they may Reade, or Pray at home, not consider ing that God hath promised a speciall blessing to his own Ordinance, *That when two or three are gathered together in his Name, he will be in the midst of them.* Others think it enough to come once a Moneth, for feare of the Law of man; not considering their Duty to God, or to their own soules. Some though they come oft, yet minde little, as to understand, remember, meditate, and practice, but think all is done, when the Sermon is done, and so rest in the work done.

The Use of this point, is first,

first, To reprove the negligences, and ignorances of most people; so that the old had need to be Catechized, as well as the young: And how should it be otherwise? when people are like idle Schoole-boyes, who come but now and then to Schoole, and so skip their Lessons, to overtake their fellows; As the one never comes to be good Schollars; so the other seldome come to be knowing Christians: Every Sermon you misse, when Preached in order, you breake one linke of the golden chaine of Salvation. Ministers are commanded to Preach the Word,

In ſeaſon, and out of ſeaſon, 2 *Tim.* 4. 2. And ought not people then to heare? And if a neceſſity be layd upon us, and a woe be pronounced againſt us, *if we Preach not the Goſpel,* 1 *Cor.* 9. 16. is there not then a neceſſity lyes upon people to heare? and ſhall there not be a woe to them, that neglect or refuſe to heare? *Thou ſhalt ſpeak my words unto them* (ſaith God to the Prophet *Ezekiel*) *whether they will heare, or whether they will forbeare,* Ezek. 2. 7. And you ſhall alſo find in the 3 Chap. of *Ezek.* ver. 17. 18. 19. *That if we give you warning from God, and you*

turne

turne not from your wickednesse, your blood shall be upon your own heads, but we shall deliver our own soules.

2. Use, is of Exhortation to you all, to be carefull of Gods day, Gods worship, and the Ordinances of God dispensed in his Church; despise not Catechizing, nor the meanest instruction, you will finde the comfort of it when you stand in most need. Now this Catechisticall method will consist in the knowledge of God, and of our selves, which we must learne out of the Word of God; to know God in Christ, the blessed Trinity, and their severall

rall works,&c. to know our ſelves, in a foure-fold eſtate and condition. Firſt, What we were. Secondly, What we are. Thirdly, What we may be. Fourthly, What we muſt be. Firſt, In the ſtate of Innocency. Secondly, In the ſtate of Nature. Thirdly, In the ſtate of Grace. Fourthly, In the ſtate of Glory: So you ſee, Chriſtianity is no idle Calling, but it will coſt us much paines, to glorifie God, and ſave our ſoules.

CHAP.

CHAP. 2.

Concerning the Knowledge of God.

A Deo principium hujus refert exitum.

John 17. 3.

This is life eternall, that they might know thee the onely true God, and Jesus Christ whom thou hast sent.

Q. *FOr what end did God make Man, and set him in the World?*

A. To glorifie God, and serve him, and to obtain eternall happinesse and salvation by him.

Exp. God made all things for his own glory, but man especially, to serve and glorifie him

him a few dayes upon earth, that he might be glorified with him, and by him for ever in Heaven

Q. *But what may we doe to glorifie God, and ſave our ſoules?*

A. The Pſalmiſt tells us, *Pſal.* 50. laſt, *Who ſo offereth prayſe, glorifieth me: and to him that ordereth his converſation aright, will I ſhew the ſalvation of God.*

To glorifie God, is not to make him more glorious then he is, or was from all Eternity; for he is infinite in all perfection, and is not capable of addition, or diminution, his glory cannot be encreaſed or diminiſhed: but we are

ſaid to glorifie God, when we give him the prayſe of his glory; when we divulge and publiſh abroad to others, what excellent Attributes there are in God; when we ſhew forth the prayſe of his mercy and juſtice, and the like: As alſo we glorifie him by a holy converſation, ſerving him in holineſſe, and righteouſneſſe all our dayes.

The Obſervation from the words, is this, That the ſaving Knowledge of God, and his Son Jeſus Chriſt, is the way and means of eternall life.

Q. *How, or by what Rule, may we come to the ſaving Knowledge of God?*

A. By

A. By the Word of *God*, contained in the Scriptures, that is, the Books of the Old and New Teſtament. The Knowledge of *God* is either naturall, or revealed: The naturall Knowledge of *God* is ingrafted in every mans heart by the light of nature, and by the apprehenſion of the Works of *God*: Or the Knowledge of *God* is revealed in the Word, by the worke of the Spirit, and is called Supernaturall Knowledge; though *God* be incomprehenſible, ſo that we cannot fully know him, as he is; yet hath he been pleaſed ſo far to reveale himſelfe in his Word, as

he

he sees fit for us to know, for the glory of his Name, and our salvation.

1. This teacheth us to labour for the saving Knowledge of *God*, and his wayes in Jesus Christ, out of his Word; the light of Nature may leave us without excuse, but is not sufficient to salvation. Search the Scriptures (as for gold in a mine) *Jo.* 5. 29. be frequent in the reading of them, meditating, hearing Sermons, understanding, applying, and practizing of them; and pray for a blessing upon all. ἐρευνᾶτε.

Use 2. To reprove those, that having the meanes of

grace,

grace and knowledge, refuſe it, or neglect it, they are ignorant, and they will be ſo. *Job* deſcribes the wicked, by their contempt of Knowledge, *Job* 21. 13, 14, 15. but no man can pleade ignorance in that he is bound to *know*: Ignorance excuſeth not *à toto*, from the *whole* puniſhment, though *à tanto*, from *ſo great* puniſhment: *For he that knoweth his maſters will, and doth it not, ſhall be beaten with many ſtripes, &c.* *Luke* 12. 47. 48. if ſimple ignorance be inexcuſable, then affected and wilfull ignorance much more. 2 *Pet.* 3. 5. *This they are willingly ignorant of, &c.* but ſee how *Solomon* reproves ſuch, *Pro.* 1. 22 &c. *Chap.*

Chap. 3.

Of the holy Scriptures.

2 Tim. 3. 16.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse.

Q. *How may we come to the saving Knowledge of God?*

A. By the Word of God, contained in the Scriptures of the Old and New Testament.

Q. *Of what Authority are the Scriptures?*

A. They are of Divine

Authority, indited by God himſelfe, for the inſtruction of his Church.

Q. *What Principles, or Points of Doctrine are contained in theſe words?*

A. Two, 1. That the Scriptures are the very Word of *God*, given by Divine inſpiration.

2. That they are ſufficient to inſtruct the Church of *God* in all things needfull to ſalvation.

Exp. For the Explication and Confirmation of the firſt point, ſee 2 *Pet.* 1. 20, 21.

Rea. The Reaſons why they are called the Scriptures, are, becauſe they are the moſt excellent

cellent Writings of all other.

Q. *Why are they called the holy Scriptures?*

A. First, Because God is the Author of them. Secondly, Because the Pen-men, or Writers were holy men, the Prophets and Apostles. Thirdly, Because the matter is holy, being the whole will and counsell of God.

Q. *How doe you prove the Scriptures to be the Word of God?*

A. First, From the testimony of the Scriptures themselves. Secondly, *By* the fulfilling of the Prophesies. Thirly, *By* the Testimony of the *Church* in all ages. Fourthly,

ly, *By* the constancy of the Saints and Martyrs. Fifthly, *By* the Miracles wrought to confirme the truth. Sixthly, *By* the harmony and agreement of them. Seventhly, *By* the antiquity thereof. Eightly, *By* the Majesty of the style. Ninthly, *By* their efficacy in converting mens soules, *Psal.* 19. 7. Tenthly, *By* the witnesse of *Gods* Spirit to our hearts, that the Scriptures are the very Word of *God*, 1 *Cor.* 1. 5, 6. Lastly, *By* the Preservation of them from the tyranny of the Devill, and the World, and transmitting them safe to Posterity.

Use 1. is, To perswade our

hearts

hearts of the truth of the Word of *God*; we are blinde by nature in ſpirituall things, and except *God* open our eyes by his Spirit, we cannot ſee it, no more then a blinde man can ſee the Sun: Pray we then for the ſpirit of illumination, *Eph.* 1. 18.

Uſe 2. is, To teach us to be diligent in the reading, hearing, meditating, and ſtudying of the Word of God, and not to receive any Doctrine, that is not warranted from the Word; becauſe all points of Faith which we are bound to believe, and all good duties we are bound to practice, are contained

in the Word of God.

2. *Doctrine*, That the Scriptures are ſufficient, &c. The Scriptures are the ſupreame Judge to decide all Controverſies in Religion, and to teach us all neceſſary points of Faith, and manners; therefore we ſhould be diligently converſant in them, and with all care labour to know, underſtand, believe, and obey them, becauſe to this purpoſe they are given to us, as a moſt perfect Rule by God himſelfe.

Rectum eſt index ſui & obliqui.

Uſe 1. To teach us to try our hearts and lives by the Word of God; this is the Rule that diſcovers all; *Heb.*

4.

4. 12. *The Word of God is quicke and powerfull, and ſharper then any two edged ſword, piercing even to the dividing aſunder of ſoule and ſpirit, and of the joynts and marrow, and is a diſcerner of the thoughts and intents of the heart:* hence we may try our hearts, whether they be wrought upon, or no; our condition, whether we be in the ſtate of nature, or in the ſtate of grace; and our lives, whether they be ſinfull, or holy.

Uſe 2. To reprove thoſe that neglect Reading and Hearing; our love to God is ſeen by love to his Word. *Pſal.* 119. *Oh how I love thy*

Law, &c. It condemnes them alſo, that dare live in thoſe ſins which they heare dayly threatned in the word, and in the neglect of thoſe duties, they are exhorted to in the ſame: Reade *Deut.* 29. 19. 20.

Vſe 3. Of comfort; As the threatnings of the Word ſhall be made good upon the wicked; ſo all the Promiſes ſhall be made good to the godly.

Chap.

Chap. 4.

Of God.

Heb. 11. 6.

He that commeth to God, must believe that he is, and that he is a diligent rewarder of them that diligently seeke him.

Q. *What do the Scriptures principally Teach?*

A. That there is a God.

I shall Obserue but one Point out of the words, and that is this, *That God is, or that there is a God.* *Obs.*

Q. *How doe you prove that there is a God?*

A. 1. *By* the book of the Creatures. *Exp.*

Creatures. 2. *By* the Books of the Scriptures. That there is a God, needeth no demonstration, for every Nation on the face of the earth, doth acknowledge it; all the creatures doe declare it, *Psal* 19. 3. *Rom.* 1. 19, 20. It is a Principle, or Light, which God hath set in every humane soule. So that not onely the Works of God, in the making, and governing of all things; the Light of Nature left in the soule: but the judgements of God upon wicked transgressors, and the horror and remorse of Conscience, that follows the committing of sin, shew that there

Nulla Gens tam barbara, quæ non cognoscit esse Deum, Cicero.

there is a *God* that judgeth the earth. But especially we prove, that there is a *God*, by the book of the Scriptures, where *God* testifies of himselfe, *Isa.* 42. 8. *Psal.* 58. 11.

Use 1. This confutes all Atheists, and Epicures. Some are Atheists in Opinion, some in Practice. 1. in Opinion, such as either conclude, or suspect there is no *God*, *Psal.* 14. 1. they think Religion to be but mens policies, to keep people in awe; they wish there were no *God*: prophane men live in their sins, as if there were no Heaven to reward, nor Hell to punish; they are worse then Devills, who believe

Impius est nullum qui cupit esse Deum.

lieve there is a *God*, and tremble: the want of this beliefe, is the cauſe that many in theſe dayes are ſo negligent in ſeeking the Lord, ſo careleſſe of his worſhip and ſervice, contemning his Ordinances, prophaneing his Sabbaths; ſome being cold in Religion, others but lukewarme, and of many it may be ſaid, *God is not in all their thoughts.* 2. They are Atheiſts in Practice, which ſay there is a God, and queſtion it not; but in works they deny him, *Tim.* 1. laſt ver. they ſet up other gods in Gods roome, their pleaſures, their profits, & their bellies, *Phil.* 3. 19.

Uſe

Use 2. Of Exhortation, To believe that there is a God, and to labour for the knowledge of the true *God*; labour so to know God, that thou mayest glorifie him: This was *Davids* Legacy he left to his Son *Solomon*, 1 *Chro.* 28. 9. First, *Know him*; but then also, *serve him*. The *Gentiles* were without excuse, *because when they knew God, they glorified him not as God*: even the regenerate also have need of this Exhortation, being not wholly free from Atheisme it selfe, and an evill heart of unbeliefe, as appears both by the evill thoughts that sometimes arise

Male vivitur, si de Deo non recte creditur. Aug. de Civitate Dei, *lib.* 5. *cap.* 10.

rise in their hearts; and also by the enormities that they sometimes fall into. We are therefore to take notice of that vile and cursed nature that is in us, and to be humbled for it, and to labour that we may be changed and renewed more and more.

Vse 3. Labour to make this *God* thy *God*, to have a saving interest in him through Jesus Christ, that thou mayest appropriate him unto thy selfe, and say with *Thomas*, *My Lord, and my God!* Labour to finde him to be a *God* in Covenant with thee through Christ, *Gen.* 17. 1, 2. this will be

be thy comfort in life and death, *Psal.* 144. last ver.

Chap. 5.

Of the Nature, Essence, and Attributes of God.

John 4. 24.

God is a Spirit.

HAving shewed you that God is; we come now to shew what God is: The words of the Text are the Doctrine, viz. *That God is a Spirit.* *Obs.*

To distinguish *God* from all created Spirits, we must know, That he is that eter- *Exp.*

nall

nall and great Spirit, that fills Heaven and Earth with his Presence; yea, he is the fulnesse of all things, and by him all things doe subsist: he hath his being of himselfe, and gives being to all the creatures. *God* is set out by certaine Attributes, some of which are incommunicable to the creatures, as, that he is eternall, infinite, omnipotent, &c. Othersome are communicable to the creatures, as, that he is wise, good, mercifull, just, &c. so that as we must beleeve that *God is a Spirit*, which is here to be taken essentially, for the whole Trinity; to signifie, that

that *God* is simple, without composition, without Parts, or Passions: So also we must beleeve, that he is an infinite and eternall Spirit, having neither beginning, nor end of being; and that he is omnipotent, and can doe all things that he will; that he is omniscient, knowing all things; and that he is every where, and not circumscribed in any place. As for the rest of his Attributes, as wisedome, justice, mercy, &c. we must beleeve, that they are Gods Essence; he is not onely wise, but wisedome it selfe, &c. for whatsoever is in God, is God.

Quicquid est in Deo, Deus est.

Vſe 1. To teach us, *Bene ſentire de Deo*, to have good and right thoughts of God; to take heed of all low, groſſe, and carnall apprehenſions of *God*; not to thinke him to have the ſhape of a man, as the *Anthropomorphites* of old did; nor to thinke him to be like an old man ſitting in Heaven, as many ignorant people doe: but we muſt beleeve, that he is a ſpirituall ſubſtance, and that he is every where. And when we reade in Scripture of the hand of *God*, the eyes of *God*, the arme and finger of *God*, and the like, the Scripture ſpeaks after the manner

ἀνθρωποπαθῶς.

ner of men, in a gracious condescention to the weakness of our capacities: yet we must know, that by the hand of *God*, is meant his power, and by the eye of *God* his wisedome, &c.

Use 2. If *God* be of himselfe, and gives being to all the creatures: This teacheth us to acknowledge our dependency upon him, that we are not able without him one moment to subsist; that we should *Quiescere in Deo*, rest our selves upon God, (as the Hebrew word *Jehovah*, which consists of *quiescent* Letters, doth import,) *In him we live, and move, and*

have our being; and therefore, while we have our being, ſhould we live to his prayſe: And if he be eternall, and infinite, we ſhould know, that he hath given us eternall, and immortall ſoules, that we might be capable of himſelfe, and that we muſt enjoy an eternity of happineſſe or miſery.

Uſe 3. If God be mercifull, we ſhould love him, honour, and glorifie him: If he be juſt, feare him; if he can doe all things, truſt in him; if he be preſent in all places, feare to ſin in his ſight, walke uprightly before him, *Gen.* 17. 1. *Heb.* 4. 13.

Uſe

Use 4. If *God* be a *Spirit*, then they that worship him, must worship him *in Spirit, and in Truth*, as our Saviour teacheth, *John* 4. 24. God is to be worshipped according to his will revealed in his Word, and not according to our own inventions; God detests those services which are onely outward, and formall, and not from the heart and spirit: God requires holy affections, and inward devotion of the heart, more then outward actions; and yet, God will be glorified with the outward, as well as with the inward worship; as well with the body as the

ſoule: See *Iſa.* 1. 10, 11, &c. and *Iſa.* 29. 13, 14. and 1 *Cor.* 6. 20.

Chap. 6.

Of the Trinity of Perſons in the Godhead.

1 John 5. 7.

For there are three that beare record in heaven, the Father, the Word, and the holy Ghoſt: and theſe three are one.

HAving ſhewed you, *That God is.* 2. *What God is.*

Q. The next Queſtion is, *How many Gods are there?*

A. There is but one God, though

though there be three Perſons in the Godhead, the Father, the Son, and the holy Ghoſt, and theſe three are one God, the ſame in ſubſtance, coëquall and coëternall.

The firſt Obſervation, is, *That there is a Trinity, or three Perſons in the Godhead.* *Obſ.*

The Scripture ſets forth this great myſtery of the Trinity, to be beleeved as a truth neceſſary to ſalvation, *Mat.* 3. 16, 17. There was Jeſus the Son, in his humane nature, Baptized with Water; there was the holy Ghoſt, deſcending like a Dove, and lighting upon him;

there was the Father ſpeaking from Heaven, and ſaying, *This is my beloved Son.*

Eſſentiæ unitas in nomine, non in nominibus.

And in the name of each Perſon of the Trinity, Chriſt commanded his Miniſters to Baptize, ſaying, *Mat.* 28. 19. *Goe ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghoſt.*

Now as we muſt baptize in the Name of none but God; ſo this proves that every Perſon in the Trinity is God.

A Perſon in the Godhead is diſtinguiſhed by his Perſonall property. The whole Divine Nature being undivided,

ded, is common to all the three Perſons, Father, Son, and holy Ghoſt, every Perſon in the Trinity is equall in glory, and eternity: the Property of the Father is to be of himſelfe, and to beget his Son: the Property of the Son is to be begotten of the Father: the Property of the holy Ghoſt, is to proceed from the Father and the Son: this myſtery we muſt beleeve, becauſe *God* hath revealed it; ſo that we muſt admire and adore what we cannot comprehend by Reaſon,; we muſt not be ignorant of it, nor curious to enquire more then is revealed.

Uſe

Use 1. That we ſhould be very carefull rightly to underſtand this myſtery, it is a truth neceſſary to ſalvation: yet St *Auguſtine* tells us, *That errour is no where more dangerous, then in the Doctrine of the Trinity.* We ought to know to whom we direct our Prayers, and whom we worſhip, when we Pray; therefore ſometimes naming the Father, ſometimes the Son, and ſometimes the holy Ghoſt, we direct our Prayers to the Divine Eſſence, and together to the three Perſons.

Nullibi periculoſius erratur, quam in ſancta Trinitate, Aug. de Trin.

2. Obſervat. That though there be three Perſons in the bleſſed

bleſſed Trinity, yet there is but one God: for the proofe of this Doctrine, reade *Deut.* 6. 4. and 1 *Cor.* 8. 4, 5, 6. there can be but one eternall, omnipotent, infinite firſt Cauſe and Directour of all things: all things are referred to one firſt ſingle Eſſence, *Rom.* 11. 36. the three diſtinct Perſons, are but one and the ſelfe ſame God.

Singula ſunt in ſingulis.

Uſe 1. This Doctrine of the true God, one in Eſſence, three in Perſons, is moſt religiouſly to be learned, profeſſed, maintained, and taught in the Church, to diſtinguiſh us from *Jews*, *Turks*, *Heretickes*, and *Infidels*, as alſo for

our

our own comfort and ſalvation.

Uſe 2. This teacheth us to worſhip the Unity in the Trinity, and the Trinity in the Unity, neither confounding the Perſons, nor dividing the ſubſtance; and to love, feare, honour, and truſt in him alone, and to ſerve him onely, *Deut.* 6. 4, 5.

πολυθεος εστ ἄθεος.

Uſe 3. To confute ſuch as have many gods, either falſe gods, or ſomething in the roome of the true God: ſome make their gold their god, which *Job* diſclaims, *Job* 31. 24, 25. &c. though *Solomon* tells us, *The rich mans wealth is his ſtrong City: and as an high wall*

wall in his own conceit, Prov. 18. 11. ſome make their belly their *God*, that is, their pleaſures, and inordinate appetites in eating, and drinking, *Phil.* 3. 19. but we muſt know, that *Polytheiſme*, is *Atheiſme*, to have many *Gods*, is to have no *God* at all, *Rom.* 1. 25. *Eph.* 2. 12.

Chap. 7.

Of the Works of God.

Having ſhewed the Nature, Eſſence, Attributes, and Properties of *God*, together with the Trinity of Perſons, in the Unity of the God-

Godhead: The next thing to be treated of in order, is, *Concerning the Works of God.*

Q. *What are we to consider in Gods Works?*

A. His Decree, and the Execution thereof.

Q. *What is Gods Decree?*

A. It is his unchangeable appointment concerning all things.

Q. *What Decree of God is chiefly to be considered?*

A. That which concerneth men, and Angels, which we call Predestination, namely, *Gods Decree* concerning their everlasting estate.

Eph. 1. 5.

Having predestinated us unto

to the adoption of Children by Jesus Christ to himselfe, according to the good pleasure of his will.

Obs. That God hath predestinated some men and Angels unto eternall life and happinesse by Jesus Christ.

Exp. The Doctrine of Predestination is sparingly spoken of in Scripture, and therefore I shall speake no more of it then what is revealed, necessary and profitable to be known of us. It may be defined, the wise, free, just, and unchangeable sentence, or decree of God, determining with himselfe to create, and governe men, and Angels,

Angels, for his ſpeciall glory: the cauſe is ſet downe in the Text, *The good pleaſure of his* own *will* : as alſo the end, *Eph.* 1. 5, 6. *The prayſe of the glory of his grace* : Of this Decree there be two parts: Election, and Reprobation. Election is the Decree of *God*, of his free love, grace, and mercy, chuſing ſome men to faith, holineſſe, and eternall life, for the prayſe of his glorious mercy: the cauſe is, his meer *good will and pleaſure*, *Luke*, 12. 32. the end, *the glory of his grace*. Reprobation, is the wiſe and juſt Decree of *God*, ordaining to leave ſome men unto

unto themſelves, to ſuffer them to fall, and to inflict upon them eternall puniſhment, deſerved by their ſins, for the prayſe of his unſpeakable and great juſtice, *Rom.* 9. 11. mans ſin is the cauſe of puniſhment, the manifeſtation of *Gods* juſtice is the end. God did alſo chuſe ſome Angels, called in Scriptnre, *Elect Angels*; and did leave others to fall and periſh.

Uſe 1. This Doctrine is to be taught in the Church ſoberly, and diſcreetly, according to the Scripture, without the curious inventions of men, *Deut.* 29. 29.

Uſe 2. Take heed of that

prophane ſpeech of ſome, *If I be elected I ſhall be ſaved, live as I liſt: If I be ordained to be damned, it muſt be ſo, doe what I can:* but we muſt know, that he which ordaineth unto the end, doth alſo ordaine unto the meanes: they that are ordained to eternall life, heare the Word, beleeve in Chriſt, repent of ſin, obey the Goſpel, are called, juſtified, and ſanctified, and make their calling and election ſure: the other living in their ſins, periſh for their ſins: It were an abſurd thing to ſay, *God hath appointed how long I ſhall live, Job* 14. 5. *therefore I need*

Qui deſtinat ad finem, deſtinat ad media.

not

not eat, drinke, nor sleep, when by this means, God preserves our life till the appointed time. We need not ascend into the secret councell of God; but descend into our hearts, and lives, to finde the fruits and effects of our election there; and if we be sanctified, then are we justified, and elected.

Use 3. Let this exhort us to give all diligence to make our calling and election sure, by good works, holinesse of life, and other fruits and effects of a lively faith. See 2 *Pet.* 1. 10. with the foregoing verses: and if we finde upon good grounds, by the

word, and ſpirit of *God*, and our own experience, that we are elected; let us for ever acknowledge the rich mercy of *God* to us, and know, that it is not our deſert, but his mercy that ſaved us, *Eph.* 2. 8. and therefore it ſhould binde us to all humility, and thankfulneſſe to him, that hath ſhewed us ſuch mercy.

Uſe 4. Of comfort: This Doctrine is full of ſweet comfort to all godly perſons, who feele in themſelves the working of the Spirit of Chriſt mortifying their corruptions, ſtrengthening their graces, ſetting their affections on heaven, and heavenly things;

so to the curious and carnall persons, it is a great downe-fall, by which the Devill doth drive them, either to desperation, or to all ungodlinesse, loosenesse, and vicious ousnesse of living.

Chap. 8.

Of the Creation.

Gen. 1. 1.

In the beginning God Created the heaven, and the earth.

HAving spoken of the *Decree of God*; we come now to speake of the *Execution of that Decree.*

Q. *Wherein doth the execution of that Decree consist.*

A. In the works of the Creation, and Providence.

Q. *What was the manner of the Creation?*

A. In the beginning of time, when no creature had a being, God by his Word alone, did in the space of six dayes, create all things, both visible and invisible, making every one of them good in their kinde. Now for the Exposition of the Text, you may conceive it thus. *In the beginning*, that is, when God began to give being to the world, *God*, of and by himselfe, without any subordi-

nate

nate Agent *Made* the world, *Created* in the *Hebrew*, the word for *God* is *Elohim*, of the plurall number, to signifie, That the whole Trinity Created the World; the work of the *Creation* is common to the whole Trinity. See 1 *Cor.* 8. 6. *Col.* 1. 16. *Job* 33. 4. And for *Created*, the *Hebrew* word is *Bara*, of the singular number, signifying the Unity of the Trinity, Heaven and Earth, that is, not onely the three Heavens, which Philosophers speak of, that is, the Ayre, the Firmament and the highest Heaven; unto which St. *Paul* seems to allude, when he was *caught into*

Elohim personarum Trinitatem, Bara essentiæ unitatem notat.

Opera Trinitatis ad extra sunt indivisa.

the third Heaven, 2 *Cor.* 12. 2. and by earth; that maſſie ſubſtance of Earth and water; but alſo all things contained in the ſame, whether viſible, or inviſible.

Obſ. That in the beginning *God* Created Heaven and Earth, with all the things contained in the ſame.

The firſt matter whereof all things were made, was not Eternall, for the world had a beginning in time, and is ſubject to alteration: God is the Fountaine of the Creatures, and all things had their being from him; the rude Chaos or confuſed matter was made of nothing, and

other

other corporall things were made of it : That although Philoſophy tell us, *Ex nihilo nihil fit*, nothing is made of nothing : Yet Divinity tells us, *That God made the world of nothing*. See *Heb.* 11. 3. As for the forme and manner, they were Created in an excellent order, and exceeding good.

The Reaſons and end why *God* Created all things, was, firſt, To ſhew the glory of his wiſedome, goodneſſe, and power, *Prov.* 16. 4. Secondly, That he might communicate himſelfe and his goodneſſe to his Creatures ; though *God* was happy and bleſ-

ſed in himſelfe from all eternity, and needed not any Creature; yet was he pleaſed to make ſuch Creatures, as he might doe good unto. Thirdly, He *Created* all things for the uſe of man, that man might ſerve him alone.

Uſe 1. The worke of the Creation may convince all Atheiſts; the inviſible *God* is manifeſt by his viſible works, *Rom.* 1. 20. *Pſal.* 19. 1. every Creature declares that there is a God, the World could not make it ſelfe; the Creatures could not make themſelves: Therefore the maker and builder of them muſt needs be *God*.

Uſe.

Uſe 2. Learne to know *God* by his works, and to prayſe his wiſedome, goodneſſe, and power, that could make ſuch variety of Creatures; learne to feare him, and to ſtand in awe of him, ſeeing we are the workemanſhip of his hands: how great is the negligence of the people, that dayly look upon the works of *God*, not conſidering the maker of them. And whereas all things glorifie God in their kinde, the Sun by ſhining, the fire by burning, &c. man doth moſt diſhonour *God*, ſo much are we degenerate from our firſt Creation, that we had need be re-

regenerated, and made new creatures, that we might ſerve him better afterwards.

Uſe 3. To teach us to take notice of the excellency of Gods Attributes in the Creation of the world; he made them all in wiſedome, and the earth is full of his goodneſſe: he made them in ſix dayes, whereas he could have made them in an inſtant, that we might take the better notice of them, and prayſe and glorifie his Name for them. Reade *Pſal.* 8. throughout.

Chap.

Chap. 9.

Of Gods Providence.

Heb. 1. 3.

----- *And upholding all things by the Word of his power.*

HAving shewed the Execution of Gods Decree in the work of Creation: we come now to the next point, which is, Concerning Gods Providence.

Q. *What is Providence?*

A. That by which God doth preserve, and governe all things.

The *Observation* is, That God doth continually uphold,

hold, preſerve, and governe all things.

Exp. That all things are preſerved of God, is cleare by that, *Acts* 17. 28. ſo *Neh.* 9. 6. The Providence of *God*, is either Univerſall, by which God preſerves all the creatures, and orders them to their ſeverall ends: Or Speciall, by which he governs his Elect to his own glory, and their ſalvation. God doth not like him that builds a houſe, and leaves the care of it to others; but continually preſerveth and upholdeth the Creation.

The leaſt things fall under Gods Providence; yea, even thoſe

thoſe things which to us ſeem contingent, and caſuall: yea, even the evill actions of men are fore-known to God, and ordered by him, though he reproves and forbids them; yet it is his good pleaſure to permit them, which is not an idle winking at them; but by taking away his grace, not infuſing evill into them; he ſuffers evill to be, that he may bring good out of evill. God is able to work without means, and againſt means; yet ordinarily he worketh by means, ſo that as we muſt not reſt in the means, but look up for the bleſſing, and Providence of God: ſo for us to neg-

Non infundendo malitiam, ſed ſubtrahendo gratiam.

neglect means, is to tempt God: See *Matth.* 4. 4. So 2 *Thes.* 3. 10. And whereas it is said, *Gen.* 2. 2. *That God rested on the seventh day from all his works that he had made*: it is to be understood, That he rested from making any new kinds of creatures; but not from propagating, and preserving the severall kinds of creatures.

Deus non creat nova species, sed creat & sustentat nova individua.

The *Reason* why God upholds all things by his Providence, is, Because all the creatures would come to nothing, as they were made of nothing; without his Providence, no creature is able one moment to subsist: And

there-

therefore it was Divinely said by wise *Senica*, though a Heathen man, *That all things doe remaine in their being, not because they are Eternall; but because they are preserved, and governed by the care of their Creator.*

Manent cuncta, non quia eterna sunt; sed quia defenduntur cura Regentis, Seneca, *Epist.* 58.

Use 1. This teacheth us to admire Gods power, wisedome, and goodnesse, who preserves all sorts of creatures, even by his Word; who perpetuates his Creation by succession from age to age; who supports all, providing dayly for them, so that we may safely cast our selves upon his Providence, and cast our care on *God*, who hath

promiſed to provide for us: See *Luke* 12. 32. *Heb.* 13. 5. *Phil.* 4. 6. Let us therefore be diligent in the uſe of means, and commit the ſucceſſe to *Gods* bleſſing and providence.

Uſe 2. If God governe, and diſpoſe of all things by his providence, then this confutes the opinion of Stoical-fatal neceſſity: Ignorant people are wont to lay the fault of their grievous ſins upon God, and ſay, *They were ordained to it*: See *James* 1. 13, 14. It confutes alſo that vulgar opinion of *Fortune*, and *Chance*, words fitter for Heathens, then Chriſtians, ſeeing all

all things come to passe by Gods Providence.

Use 3. Take heed that we make not God the Author of sin; for though God be the Author of every action, yet not of the *Anomy* or irregularity of the action; men sin by their depraved wills, freely and willingly, without any violent coaction.

Use 4. Of comfort, If we observe the passages and experiences of *Gods* Providence in the successe of our affaires, we must needs be confirmed in our faith, the more steadfastly to depend and trust on God, and also be occasioned

more often to give thanke∫ unto him

This *Doctrine* alſo may comfort us in our afflictions, and cauſe us not to look ſo much at ſecond cauſes, as at God the firſt cauſe, that we may know that it is for our ſins that he afflicts us, and that it comes by Gods Providence; therefore we ſhould confeſſe our ſins, amend our lives, and be patient, knowing that *God* afflicts us not to deſtroy us, but for our good: See *Rom.* 8. 28. though Gods Church and people have many enemies, yet can they doe nothing but by Gods permiſſion, he bounds and

and limits them, as we ſee in the example of *Job*.

Uſe 5, In theſe times of trouble and diſtraction, let us quiet, and ſettle our minds, that notwithſtanding all commotions, and combuſtions which are, or may be, yet God rules and governs all. And let us take *Jobs* counſel, *To make our peace with God*, Job 22. 21. and alſo our Saviours counſell, *Mat.* 10. 28. *Feare not them which kill the body, but are not able to kill the ſoule: but rather feare him which is able to deſtroy both ſoule and body in hell.*

Chap. 10.

Of Angells.

Colos. 1. 16.

For by him were all things created that are in heaven, and that are in earth, visible and invisible, &c.

Q. *What are the speciall creatures made, preserved, and governed by the Lord?*

A. Angels, and Men.

Obser. That God created as well the invisible things, as Angels, as the visible.

Expli. Angels are of a spirituall

rituall nature, they are finite, yet incorporeall and immortall ſpirits, made after the image of God, that they might prayſe his name, and execute his commandements; they are of ſingular wiſedome, power and nimbleneſſe. I verely beleeve, That both good and evill Angels were with the heavens, created of nothing in thoſe ſix dayes, though the very day is not revealed. Of Angels ſome are good, and ſome bad: Good Angels are ſuch, as through the ſpeciall grace of God their Creator, continue ſtill in that integrity wherein they were firſt created:

The office of good Angels is ſet downe, *Heb.* 1. 14. and by whom he puts his judgements in execution againſt the wicked. Evill Angels are ſuch, as for their rebellion againſt God, fell from their original righteouſneſs wherein they were firſt created, and in reſpect of their high attempt againſt God, were moſt juſtly adjudged to hell, and condemnation, without hope of mercy or reſtitution, 2 *Pet.* 2. 4. Evill Angels are called Devills, evill ſpirits, principalities, powers, &c. *Eph.* 6. 12. their Prince in ſpeciall in called Satan, the Prince of this world, &c. The elect

elect Angels are preserved in their first estate by the grace of their Creator, and are confirmed (though not redeemed) by Christ: But the evill Angels are irrecoverably lost, and have no redeemer; for Christ took not the nature of Angels, &c.

Use 1. Let us not be too curious to enquire into the nature of Angels, further then *God* hath revealed in his Word; concerning the time of their creation, their number, or order: concerning the particular sin of the Angels which fell; let us labour for a sure perswasion, *That God gives his Angels charge*

charge over us, Psal. 91. 11. and though the Devill and his Angels be enemies to *Gods* glory, and the salvation of his elect: yet *God* so limits and restrains both him and his instruments, that though in malice he would overthrow us; yet all prove for the tryall of our faith and patience, *Job* 1. 12.

Use 2. To teach us, though we should not Pray to Angels, nor worship them, for they are creatures; yet should we honour them in our hearts, imitating of them in holinesse and readinesse to serve *God*, and praysing *God* for their attendance over us,

by his appointment.

Use 3. To walke holily, ighteously, and circumspectly, 1 *Cor.* 11. because of the Angels, for they behold our behaviour at all times; but especially in the worship of *God*, they rejoyce at the conversion of a sinner, *Luke* 15.

Use 4. To take heed of all sin, and to hate it; it was sin that turned Angels into Devils, that cast them out of heaven into hell. Satan being lost himselfe, envies mans happinesse, and desires to make all men as miserable as himselfe; he is the tempter to sin, the accuser for sin, and will be also the tormenter.

Let

Let us therefore retire to God by Prayer, watch over our own hearts and wayes. Put *on the whole armour of God* mentioned in *Ephes.* 6. resist him steadfast in the faith, since he is overcome, and vanquished by Jesus Christ.

Chap. II.

Of the Creation of Man.

Gen. 1. 26.

And God said, Let us make man in our image, after our likenesse, &c.

HAving spoken of the *Creation* in generall, and of *Angels*

Angels in speciall: We come now to open the Doctrine of the Creation of man: And we shall consider man in a foure-fold condition. First, What he was in the state of Innocency. Secondly, What he is in the state of Nature. Thirdly, What he may be in the state of Grace. Fourthly, What he must be in the state of happinesse, or misery.

Q. *How did God create man?*

A. God created man male and female, after his owne image, in knowledge, righteousnesse, and holinesse, with Dominion over the Creatures.

Obs.

Obſ. Which anſwer make
the Doctrine or Obſervation

Exp. *Eph.* 4. 24. The *image of G*
doth chiefly conſiſt in the
qualities afore-mentioned
though man was created a
ter the image of God, in re
gard of his ſoule, which
ſpirituall, incorporeall, im
mortall, inviſible, intellig
ble; alſo in regard of h
Os hominis ſublime dedit, &c. body, in the ſublimeneſſe
his countenance, a wefulnes
of his preſence, and domin
on over the creatures, *Pſal.*
Man is named in Hebrew Adam, of Adamah the earth, 6, 7, 8. God made man
the duſt of the earth, an
breathed into him a reaſ

(*as in Latine* homo *ab* humo) *to put him in mind of his originall and end.*

nabl

nable and immortall ſoule, perfect in righteouſneſſe and holineſſe, wherein man did reſemble his maker at the beginning: the ſoule hath ſeverall powers or faculties; the underſtanding, will, and affections; as love, joy, fear, &c. the underſtanding judges of the nature of objects, and according to the quality and condition of every object, it diſcernes them to be either good or ill: the will freely follows, or refuſes that thing whereupon the underſtanding hath already judged, or diſcerned: ſuch was the freedome of mans will in his firſt eſtate, that he had choyce to obey

Voluntas ſequitur dictamen intellectus.

obey or disobey, to fall or to refuse the command of God, his Creator: he was created in a holy and a happy, but mutable estate; he had sweet communion with God, and God took great delight and complacency in the creature he had made, and placed him in Paradise, and gave him liberty to eat of every Tree of the Garden, except the Tree of the knowledge of good and evill, and was made ruler of all earthly creatures.

Use 1. To teach us, That these things were not bestowed upon man to live as he list, but that he might serve the Lord his Maker; who

who therefore gave man a Law, binding him alwayes to perfect obedience, and a speciall commandement to try him, *Gen.* 2. 17.

Use 2. To admire and adore the great love of God to man, in giving him such excellent endowments, both of soule and body, in calling all the Trinity to the workemanship, saying, *Let us make man*: therefore let us sing; *Psal.* 8. 3.

Use 3. Let us endeavour to know God, to feare him, to resemble him in holinesse, and righteousnesse: these were the ends of our creation, as we are reasonable creatures;

Animæ præ omnibus cura eſt habenda. Salvian.

tures; to take a ſpeciall care of our ſoules, *Mat.* 16. 26. to wrong no man, *Gen.* 9. 6. to love one another, eſpecially where Gods image is renewed by grace, *Gal.* 6. 10.

Uſe 4. To reprove thoſe that deface the image of *God* in themſelves by ſin; as prophanenes, Atheiſme, drunkenneſſe, whoredome, oppreſſion, and the like, by which they bring upon themſelves the ugly ſhape and impreſſe of the Devill, and do become like unto him.

Uſe 5. Comfort to thoſe in whom the image of God is renewed, which was loſt in *Adam*, *Col.* 3. 10. and Terrour

to

to thoſe in whom it is not renewed: Chriſt will ſay at the laſt day, as he did in another caſe, *Whoſe Image and Superſcription is this? Give unto* Cæſar, *&c.* give unto Sátan the things that are Satans, and give unto God, the things that are Gods.

Chap. 12.

Of the fall of man.

Eccleſ. 7. 29.

God made man upright: but they ſought out many inventions.

HAving ſhewed you the Doctrine of mans crea-

tion, in the ſtate of innocency: We come now to the fall of man, into the ſtate of ſin and miſery.

Q. *Did our firſt Parents continue in that good eſtate wherein they were created?*

A. Our firſt Parents being left to the freedome of their own will, fell from the eſtate wherein they were created, by ſinning againſt God.

Q. *How did our firſt Parents fall?*

A. By the enticement of the Devill, they willingly and wilfully broak the command of *God*, in eating the forbidden fruit.

Obſ. That man continued not

not in the ſtate of innocency, wherein he was created; but fell into an eſtate of ſin and death.

Exp. Man was created good, but mutable, ſo that he might fall, and God not being bound to uphold him, did ſuffer him to fall, knowing how to order the ſame for the ſetting forth of his glory. Our firſt Parents breaking that one eaſie Commandement of God, loſt ſpeedily that happineſſe wherein they were created; they loſt the favour of *God*, the image of *God*, their originall righteouſneſſe, their place in Paradiſe, and made themſelves and

their Poſterity, ſubject both to ſin and death, the wages of the ſame. The outward principall cauſe of the ſin of man, was the Devill, out of envy to the glory of God, and the ſalvation of man: but the principall inward cauſe, was mans owne free will, voluntarily tranſgreſſing *Gods* Command, which he might, and ought to have obeyed.

Uſe 1. Not to trouble our ſelves too curiouſly how man fell, but to endeavour to know how we may recover our loſt eſtate: If a man be fallen into a ditch, his wiſedome is, not ſo much to enquire

quire, how he fell in, as how he may get out again.

Use 2. To teach us, That *Adam* being a publick person, stood or fell for all mankind, we being all in his loynes; so that we have lost what he lost: and if he were not free from the Tempter in Paradise; how ought we to watch against that devouring enemy, *putting on the whole armour of God*, Ephes. 6.

Use 3. This should teach us the grievousnesse of sin, in *Adam*, and in us all: we must not measure it by the eating of an apple; it was accompanied with many other sins; as pride, unbeliefe, idolatry,

unthankfulneſſe to *God*, contempt of *God*, &c. ſin was committed againſt an infinite Majeſty, and is therefore of an infinite guilt.

Uſe 4. To humble us, when we ſee our curſed, loſt eſtate; when we feele ſickneſſe, want, paine, &c. we ſhould call to mind the originall of all our ſins and miſeries, and be humbled.

Uſe 5. Of comfort, That Jeſus Chriſt will bring all true beleevers into a better condition, then they loſt in *Adam*: ſo that ſome of the Ancients have called the fall of man, *Fœlix dammm*, a happy

happy losse, in regard of their reparation by Christ.

Chap. 13.

Of the misery of mankinde by the fall of Adam.

Rom. 5. 12.

Wherefore as by one man sin entred into the world, and death by sin: and so death passed upon all men, for that all have sinned.

Q. *Did all mankinde sin in* Adam?

A. Yes; for we were all in his loynes, *Adam* was not a private person, but the common

mon Parent of us all; so we all sinned in him, and fell with him in his first transgression.

Obs. 1. That in *Adams* sin we all sinned.

Obs. 2. That death and all misery came upon all mankinde by that sin.

Exp. In the Text, we may observe two things which came upon all mankinde by *Adams* fall. 1. Sin. 2. Punishment, and all misery by sin; all men in the state of Nature are sinfull creatures. *David* describeth the natural estate of men, *Psal.* 14. 1, 2, 3. In *Adams* sin, besides his actuall and first transgression

sion, three things are obser-vable. 1. The guilt and fault. 2. The pollution, staine, or corruption. 3. The punish-ment and misery. *Adams* fault is conveyed to all his posterity by participation, we being all in his loynes; the guilt by imputation, as a Traytor forfeits his estate from his children; the cor-ruption is conveyed to us by Generation, a corrupt father begetting a corrupt son; as a Serpent engenders a Ser-pent: so that the sin of *Adam* becomes an hereditary disease to all his Posterity, as a man in a consumption oft begets a childe which after proves con-

conſumptive: the puniſh-
ment of ſin is partly upon the
ſoule, as darkneſſe in the un-
derſtanding, perverſneſſe in
the will, crookedneſſe in the
affections, proneneſſe to ſin,
and enmity to all good: part-
ly upon the body, the ſeverall
members are inſtruments of
ſin, and bondſlaves of Satan,
ſubject to all kind of miſe-
ries, diſeaſes, poverty, diſ-
grace, and death at the laſt.

Uſe 1. To teach us to be
humbled under that guilt and
filth of ſin that lyes upon us:
O thou *Adam*, what haſt thou
done? for though it was
thou that ſinned, thou art not
fallen alone, but we all that
come

come of thee, are fallen into sin and misery.

Use 2. This teacheth us, that children are corrupt, not onely by imitation, but also by nature are culpable, guilty, and corrupt, a seed of evill doers.

Use 3. This should teach Parents, that as they are instruments of their childrens corruption by nature; so to endeavour by good education to be instrumentall for their regeneration, and new birth; to instruct them by word, and good example, that our children may be made the children of God.

Use 4. To teach us, as by nature

nature we are dead in ſin, and muſt dye eternally without Chriſt; to labour for quickning grace, to live to God here, and with him for ever hereafter.

Chap. 14.

Of Originall ſin.

Pſal. 51. 5.

Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me.

HAving ſpoken of the miſery of man by the fall of *Adam:* we come now to branch it out; and firſt, *Of Origi-*

Originall Sin: And from the Text we observe this Doctrine, *That all mankinde are conceived and borne in Originall Sin.* Originall sin is the guiltinesse of *Adams* transgression, imputed unto us; by which comes the fault, and corruption of our nature, whereby we want that righteousnesse which ought to be in us, called *Originall righteousnesse*; and have that unrighteousnes which we ought not to have, which makes us inclinable to all sin, and averse from all good. *Obs.*

The *Reasons* why our Birth-sin, is called Originall sin, are, 1. Becauſe it is *ab origine*, ever since *Rea.*

ſince *Adams* fall. 2. Becauſe we are all conceived and borne in that ſin. 3. Becauſe it is the originall of all actuall ſins. It is uſually called, *the corruption of nature*, conſiſting in a depravation, and loſſe of the image of God, *Rom.* 3. 21. and a depravation of all the powers and faculties of the ſoule, and members of the body. The ſubſtance of ſoule and body is not changed, but a vitious quality cleaveth to them, this corruption hath truely the nature of ſin, and is ſin; as we ſee in Infants, who dye, though they have committed no actuall tranſgreſſion, this

ſin

sin is the seed and spawne of all sin.

Use 1. This teacheth us; That we are all corrupt by nature, and guilty of hell, as soon as we are borne, and God might justly destroy us for our cursed natures; as we destroy young foxes, and wolves, because if they should live, their ravenous nature would cause them to worry.

Use 2. To reprove those that commit sin dayly, and never consider their corrupted nature, which is the fountain of all sin; others there are that are more civill, by restraining grace: yet consider not, that they have as

corrupt natures as others, and children of wrath, as well as others, *Eph.* 2. 3.

Use 3. This therefore should exhort us, to take speciall care, that when God moves our hearts to repentance and conversion, we strike at the root, to crucifie the old man, *Rom.* 6. 6. that our cursed nature may be changed, that we may be renewed in the inner man: the want of this makes so many unsound Christians: hypocrites, formalists, moralists, may be outwardly reformed, when they are not inwardly renewed: labour to find the truth of grace wrought in the

the inward man, and you may be comforted for ever, *Psal.* 51. 6. for seeing that originall sin remaineth in the deareſt of *Gods* children, and concupiſcence, even in the regenerate is sin; and that in every person borne into the world it deſerveth Gods wrath and damnation: therefore we ought continually to mortifie our earthly members, till the whole body of sin be deſtroyed.

Use 4. To teach us to acknowledge our corruption by nature, that we may be humbled; and to know the neceſſity of regeneration, and the new Birth; which Do-

ctrine our Saviour teaches Nicodemus, *John* 3. 3, 6, 7. ſuch a filthy creature as man is by nature, except he be changed, cannot be ſaved, 1 *Cor.* 15. 50. no man can come to heaven, but by Chriſt: *And if any man be in Chriſt, he is a new creature*, 2 *Cor.* 5. 17. ſo that if we be not renewed by grace, we cannot be ſaved.

CHAP. 15.

Of actuall ſin.

1 John 3. 4.

Sin is the tranſgreſſion of the Law.

Peccatum eſt dictum factum, aut concupitum contra legem Dei.

HAving ſhewed you what *Originall ſin is*: we come now

now to speak of *Actuall sin*: and the Text gives this short definition of sin; that it is *the transgression of the Law*; or any want of conformity to the Law.

Q. *What fruits doe proceed from originall corruption?*

A. Evill thoughts, words, and works.

Obs. The words of the Text are the *Doctrine*.

Exp. The thoughts and desires of men are naturally vaine, idle, uncharitable, filthy, &c. the words and works are answerable to these, and make us lyable to the wrath of God, and eternall death, *James* 1. 15. some sins are cal-

led ſins of omiſſion, when we leave undone thoſe things which we ought to have done; and of commiſſion, when we doe the evill, which we ought not to doe: ſome are ſins of ignorance, ſome of wilfulneſſe; to omit other diſtinctions of ſin, we ſee it in the tranſgreſſion of the moral Law, which is the eternall rule of righteouſneſſe manifeſted to man in the Creation; afterward repeated by the Voyce of God, and written in two Tables of ſtone by the finger of God, containing divine Precepts, what we ſhould be, doe, and leave undone; threatning puniſh-

ments,

ments, & promising rewards; so that the least violation of the Law of God in thought, word or deed, is a sin, and deserves eternall death and damnation.

Use 1. If sin be the transgression of the Law, then look into the glasse of the Law, and we shall know what is sin: the knowledge of sin comes by the Law, which while we are ignorant of, we never seek for remedy by Jesus Christ.

Use 2. To teach us to hear the Law, and to obey it; the Law forbids idolatry, blasphemy, breaking of the Sabbath, whoredome, drunken-

neſſe, lying, pride, malice, &c. yea, it forbids all *evil thoughts*, and the very firſt motions unto ſin: let us therefore carefully avoyd all ſin, and repent and amend our lives, ſeeing no ſin is little in the ſight of God, but the leaſt ſin without *Chriſt* is able to damne us.

Uſe 3. To ſtrive after new natures, and new lives, that we may expreſſe holineſs, and reformation of our natures and lives, *Eph.* 4. 22, 23, 24. and that we ſhould walke humbly all our dayes, becauſe of the remainders of corruption in us.

Uſe 4. Of comfort to the godly in regard of the Pardon

of

of all their sins by Christ: And Terrour to the wicked, who shall not be abated one sin at the day of judgement, but shall be punished according to their works, *Isa.* 3. 10, 11.

Chap. 16.

Of the punishment of sin.

Rom. 6. last.

The wages of Sin is Death. ---

Q. *What punishments are due unto mankinde by reason of these sins?*

A. All woe and misery, temporall, spirituall, and eternall.

Obs.

Obſ. That Death is the wages of Sin.

Exp. Now death is three fold, Temporal, ſpiritual, and eternal; the leaſt ſin, being a breach of Gods Law, is committed againſt an infinite Majeſty, and doth deſerve death, and all miſeries whatſoever: Temporall death is manifold; for there are, *Mortes minores*, leſſer *deaths*, which are harbingers of death it ſelfe; in the body diſeaſes, pains, ſickneſſe; in the name, ignominy, and reproach; in the eſtate, loſſes and croſſes, want, poverty, and the like; and a curſe upon whatſoever we take in hand, *Deut.* 28.

and

and lastly, bodily death it selfe, thereby to feele the anger of God, and punishment of Sin.

2. Spiritual death, when men are dead in trespasses and sins, *Eph.* 2. 1. blindnes of minde, horrour of conscience, hardnes of heart, a reprobate sense; and lastly, the whole soule is in bondage unto Satan, *the Prince of darknesse*. Now this spiritual death comprehendeth in it, the loss of communion with God, who is the life of our lives, and all the joyes of his favour and presence, together with the obduration of our hearts, which are like stones, in-

incapable of the leaſt impreſ-
ſion of grace, ſo that we are
altogether inſenſible of the
things which concerne our
everlaſting happineſſe.

3. Eternall death, is the
puniſhment of ſin, and that
is moſt horrible; the ſoules of
the wicked goe immediately
to Hell, untill the day of
Judgement. 2. At the day
of Judgement, the body ſhall
be joyned to the ſoule, both
to be tormented in hell ever-
laſtingly. Now this eternall
puniſhment conſiſts in two
things. 1. *Pœnâ damni*, the
puniſhment of loſs. 2. *Pœnâ
ſenſus*, the puniſhment of
ſenſe: The firſt is the loſs of

the

the beatificall Vision of God, and his comfortable presence, which is an everlasting separation of the soule and body from God, which is called, *the second death.* The punishment of sense, is an enduring of easeless, endless, and remedilesse torments, with the Devil and his Angels for ever, *Mat.* 25. 41. 2 *Thes.* 1. 9.

Use 1. To reprove those that are not awakened by all the punishments of sin; the senseless stupidity of infatuated sinners is exceeding great, that though they heare all this, yet doe not lay it to heart; yea, they are angry oftentimes with *Gods* faithful Mi-

Ministers, for shewing them their sin and danger, and for exhorting them to *repentance*.

Use 2. Of Instruction, to teach us above all things in the world, to labour to be convinced of the guilt & punishment of sin, of our misery by nature, and remedy by Christ: It is one of Christs precious promises, *Jo.* 16. 8. let us look into the glasse of the Law, that we may see our guilt and misery; with the curse and wrath of *God* that we lay under for our sin; till then, we shall never see our need of Christ, the want and worth of Christ; seeing we are thus undone by the first

Adam, there is no releaſe from this dreadfull miſery, but by the ſecond *Adam* Jeſus Chriſt.

Uſe 3. To teach us to pity others, and to ſtrive by our prayers, exhortations, and reproofes, to bring them out of that damnable and loſt condition, that they may not periſh in ſo great condemnation. Chriſt ſaid to *Peter*, *When thou art converted, ſtrengthen thy brethren.*

Uſe 4. Of comfort, to thoſe that are freed by Chriſt from the guilt and puniſhment of ſin, they may endure all ſorts of afflictions patiently that God ſhall pleaſe to try them withall, *Rom.* 8. 18. What are

all

all the miseries of this life to the punishment we are escaped from? afflictions sanctified to us, doe try our Graces, weaken our corruptions, mollifie our hearts, weane us from the world, and stir us up to look more earnestly after eternall happinesse.

Chap. 17.

Of God the Father Almighty.

Mal. 2. 10.

... Have we not all one Father?

HAving spoken of *God*, as he is considered essentially

ally: We come now to speak of *God*, as he is considered personally.

Q. *What is the Father?*

A. He is the first Person of the Trinity, in order, not in time.

The name Father applyed to God, is sometimes taken essentially, and is common to the whole Trinity, *Mat.* 6. 9. *Isa.* 9. 6. 2 *Cor.* 6. 18.

2. The word Father is taken personally, with reference to the Son, and not to the creature, 1 *Jo.* 1. 3. the whole Trinity is our Father; but the first Person of the Trinity is Christs Father.

The Persons of the Trini-

ty are distinguished, 1. By their internall properties; the Father is of none, the Son is begotten by the Father, the holy Ghost proceeds from the Father and the Son. 2. They are distinguished by their manner of working outwardly: the Father Creates, the Son Redeems, the holy Ghost Illuminates and Sanctifies.

Use 1. To teach us how to call God Father, he is the Father of Men and Angels by creation, and a Father to his elect by regeneration, adoption and grace: but he is the Father of our Lord Jesus Christ by an eternall,

and

and unspeakable generation.

Use 2. If the whole Trinity be our Father, then we must Pray to all, beleeve in all; we must feare, serve, love, and obey that God who is our Creator, Redeemer, and Sanctifier.

Q. *Why is God said to be Almighty?*

A. Because he is of power to doe whatsoever he will. This Attribute *Almighty*, is comnon to all the three Persons of the Trinity, who are one, and the same God: That God is *Almighty*, appears, *Gen.* 17. 1. True it is, *God* cannot lye, he cannot deny himselfe, 2 *Tim*; 2. 13. he can doe all

Tum Pater omnipotens, &c. Virgil, Ovid.

things that he will: yea, no
then he will: but he cann
doe such things, as are co
trary to his Divine nature,
that doe imply a conrradi
on; becauſe to doe ſu
things argues weakneſſe, n
not power, *Ezek.* 16. 30.

Deus omnia poteſt, quæ contradictionem non implicant, Aquin. *Si hæc ei acciderent, non eſſet omnipotens,* Aug. de Civ. Dei, l. 5. c. 10.

Uſe 1. Let us feare to o
fend him, 1 *Cor.* 10. 22.

Uſe 2. Let us fly to hi
and truſt in him, 2 *Chron.* 2
6. 12.

Cha

Chap. 18.

Of God the Son.

Psal. 2. 7.

Thou art my Son, &c.

Q. *What is God the Son?*

A. He is the second Person in the Deity, begotten of the Father.

Doctrine. Jesus Christ is the onely begotten Son of God. All men are sons of God by Creation, *Luke* 3. all the elect are sons of God by Adoption, *John* 1. 12. *Gal.* 3. 26. but Christ is the Son of God by Generation, *Exp.*

he is the onely begotten Son of *God*, having the same substance with the Father, and being one and the same God *John* 10. 30. one God, *John* 1. 1

Q. *Why is Christ called our Lord?*

A. 1. Because he is God our Creator, *Col.* 1. 16. 2. He is our Redeemer and Purchaser, *Rom.* 14. 9.

Use. 1. Is Christ the onely begotten Son of the Father? This informes us, how we ought to beleeve to salvation; to avoyd all Heresies; we must beleeve that he is the true God by nature, equall to the Father in dignity and

time,

time. This Generation of Christ, is to be adored by silence and faith, and not curiously enquired into, 1 *Tim.* 3. 16.

Use 2. Is Christ our Lord? then they that will be saved by him, must take him upon his own tearms, to be a Lord, as well as a Saviour; we must be obedient to him, ruled by him, else he will not save us, *Heb.* 5 9. Lord Jesus Christ, are commonly put together in Scripture.

Chap. 19.

Of our remedy by Christ.

Rom. 6. last.

--- But the gift of God is eternall life, through Jesus Christ our Lord.

HAving shewed you our misery by nature, by reason of sin and death: we come now to shew *our remedy by Christ*, the true meanes how we may escape the foresaid misery, and be restored to happinesse.

Q. *By what meanes may we escape this misery, and be restored to happinesse?*

A. One-

A. Onely by Jesus Christ, *Acts* 4. 12.

Obs. 1. That eternall life is the gift of God.

Obs. 2. That Jesus Christ is the true means of redeeming us from death, and restoring us to eternall life; which was darkly shewed in the Old Testament, as *Gen.* 3. 15. *Gen.* 22. 18. But more clearly in the New Testament, as *John* 3. 16.

Exp. God in justice doth hate, and punish sin; yet out of his infinite love, free-grace, and rich mercy, would not that all mankind perish; but to make way for his mercy, and yet to satisfie his justice,

in-

invented a means to restore some of lost and lapsed mankind to happiness, even by Jesus Christ, whom the Father hath appointed to the office of Reconciliation.

Rea. The Reason why *God* gave
εὐδοκία. Jesus Christ, was the prayse and glory of his free grace, *Eph.* 1. 5, 6. his free love to mankind, *John* 3. 16. none
Θεάνθρωπος. but Christ, God and Man could satisfie Gods justice, and pacifie his wrath, and so obtain eternall redemption for us.

Vse 1. This teaches, That there is nothing in us, whereby we may escape eternall death, and come to eternall life,

life, it is the gift of God: therefore we must renounce our own righteousnes, works, and merits, and rely onely on the free grace and rich mercy of God in Christ.

Use 2. If Christ onely be the means of our deliverance, and restoring to happinesse; then we must labour for a saving interest in Christ, trust onely in him for reconciliation, redemption, and eternall salvation, 1 *Cor.* 1. 30.

Use 3. Rely not on any thing but Christ, we cannot be saved by the meer light of nature, take heed we be not ignorant of Christ.

CHAP.

Chap. 20.

Of the Perſon of Chriſt.

Mat. 1. 20, 21.

For that which is conceived in her, is of the holy Ghoſt. And ſhe ſhall bring forth a Sonne, and thou ſhalt call his name Jeſus: for he ſhall ſave his people from their ſins.

HAving ſhewed you, That *Jeſus Chriſt* is our deliverer from ſin and miſery: the queſtion is:

Q. *What are we chiefly to conſider in Chriſt?*

A. His Perſon, and his Offices. As concerning his Perſon,

ſon, Chriſt has two natures, the Godhead, and the Manhood in one Perſon. The *Text* has foure parts. 1. The Conception of Chriſt. 2. The Birth of Chriſt. 3. The impoſition of his Name. 4. The Reaſon why this Name was given unto him.

Obſ. 1. That Jeſus Chriſt was conceived by the holy Ghoſt.

2. That he was borne of the Virgin *Mary*.

3. That his Name was called *Jeſus*.

4. He was ſo called, *Becauſe he ſhould ſave his people from their Sins*.

Exp. The only Redeemer of

of *Gods* Elect, is the Lord Jesus Christ, who being the eternall Son of God, became Man; and continueth to be God and Man in two distinct natures, and one Person for ever.

Now the manner how the Son of God became Man, was, by taking to himselfe a true body, and a reasonable soule; being conceived by the power of the holy Ghost, in the wombe of the Virgin *Mary*, and borne of her, yet without sin, *Heb.* 4. 15. As for the Incarnation of Christ, the holy Ghost did miraculously frame his body in the wombe, and sanctified the mat-

matter thereof, and joyned both ſoule and body unto his Godhead in one Perſon; he took the ſubſtance of his fleſh of the bleſſed Virgin *Mary*, and was truely borne of her body; he took on him our whole nature, body and ſoule, and all the infirmities thereof, except ſin onely.

The Reaſon why Chriſt was Conceived by the holy Ghoſt, was, That he might be pure without ſin, wherewith all are ſtained, who are conceived after the ordinary manner, *Luk.* 1. 35. *John* 3. 6. *Rea.*

The Reaſon why he was borne of the Virgin *Mary*, was, Becauſe the Propheſies might *Rea.* Iſa. 7. 14.

might be fulfilled, that he might assume our nature, and yet be without sin; that the God-head and Man-hood might be united together *John* 1. 14. the Word, that is, the second Person was made Man.

Rea. The Reason why he was called *Jesus*, is, Because (as the word in the Original signifies) he is a *Saviour*, *Mat.* 1. 21. where the reason of his name is rendred.

Jesus comes from an Hebrew word, which signifies, to save.

Rea. The Reason why it was necessary that Christ should be God, was, That he might beare the weight of Gods wrath, without sinking under it, that he might sustaine

and

and uphold the Man-hood, overcome death, be Head of the Church, repaire his Image in us, and conquer the enemies of our salvation.

2. That his satisfaction might be of infinite merit, and proportionable to our offence.

The Reason why he must be man, is, Because he might fulfill the Law, and satisfie *Gods* justice in the same nature, that had sinned, he must suffer for sin unto death, which the Divinity being impassable, could not suffer. *Rea.*

Use 1. This teaches us, To beleeve in Jesus Christ, who was conceived by the holy

Ghost, and borne of the Virgin *Mary*, *John* 14. 1. 1 *Tim.* 2. 5. *John* 14. 6.

Use 2. To teach us, That as Christ was conceived by the holy Ghost, and borne of the Virgin *Mary*; so we should labour to find a spirituall conception and birth of him in our hearts: as *Paul* saith, *Gal.* 4. 19. and that is, when we are made new creatures by Christ, when we are regenerate and borne againe, and performe obedience to our Creator.

Use 3. If Jesus Christ will save his people from their sins, this should teach us to be very carefull to examine our selves,

selves, whether we be his people, or no; if we beleeve, repent, and obey, this is a good evidence of our calling and election; if we be justified by faith, and sanctified by his spirit, we shall be saved from our sins; but if we continue in our naturall condition, without any saving interest in Christ, or any work of grace upon our hearts, we must certainly perish, *Marke* 16. 16. *Luke* 13. 3. *Heb.* 5. 9.

Use 4. Of comfort to all true Christians: so of terrour to ungodly sinners, who live and dye christlesse creatures; though they hope to be saved by Christ, yet,

Eph. 2. 12. *And Christ will say to such, depart, &c.*

Chap. 21.

Of the Offices of Christ.

1 *Tim.* 2. 5.

For there is one God, and one Mediatour between God and men, the man Christ Jesus.

HAving opened the Doctrine of the Nature and Person of Christ: The next thing to be considered, is, *What be the Offices of Christ?*

Q. *What are we to note in the Office of Christ?*

A. We are to consider it, either

either in the whole, or in the parts of it.

Q. *What is the whole Office of Christ?*

A. To be a Mediatour.

Obs. That there is but one Mediatour between God and man, even Jesus Christ.

Exp. It was necessary *Christ* should be God and man in one Person. 1. That he might reconcile God and man together. 2. That he might be a meet Mediator, as being a kin to both parties. Christ satisfied the first Covenant by performing the righteousnesse of the Law, which it required; and in suffering the punishment due for the *break-*

ing of the Law: he fulfille
the Law in his holy concept
on, and holy life, being fre
from originall and actuall ſi
he did beare the puniſhmen
of ſin, in that he was ſubje
to the curſe of the Law, Ga
3. 13. and became obedien
unto death for our ſins, Phi
2. 8. now our Mediator be
ing God and Man in one Per
ſon, his ſuffering and obedi
ence is of infinite value, an
his merit ſufficient and effe
ctuall for all the elect.

Vſe 1. This teacheth u
That ſo many of us as are i
the ſtate of nature, are unde
the old Covenant of Work
and have need of a Mediato

an

and that without the mediation of Chriſt, no fleſh can be ſaved, *Acts* 4. 12. neither muſt we ſeek to Saint or Angel, or any creature to mediate for us, for there is none but Chriſt that can bring us again into favour with God, and reconcile us to him.

Uſe 2. That the cauſe of our ſalvation in *Chriſts* mediation, is not any merit in us, but free grace in God and Chriſt, 2 *Tim.* 1. 9. and therefore when we come to God, in the name and mediation of *Chriſt*, we muſt renounce all our own righteouſnes, ſeeing we deſerve nothing but *ſhame and confuſion of face*, and fly

unto the mercy of *God* in the merits of *Christ*.

Use 3. Of comfort to all true beleevers, That by the Mediator, a new agreement or covenant is made with *God*; not a covenant of works, which *Adam* broake, and we are not able to keep; but a new Covenant of grace and mercy in our Redeemer, *Jer.* 31. 31, 32, 33. *Rom.* 6. 14.

Use 4. Of terrour to all wicked and ungodly men, who sin securely, without reconciliation, or seeking to come within the new Covenant of grace by a Mediator; their sin is the greater by neglecting the offer of grace

in

in the Gospel, *John* 15. 22. their condition is most miserable, being under the Law, and so under the curse and wrath of God, *Gal.* 3. 10.

Chap. 22.

Of the Kingly, Priestly, and Propheticall Office of Christ.

Psal. 45. 7. *latter part.*

Therefore God, thy God, hath anointed thee with the oyle of gladnesse above thy fellows.

Q. *What are we to consider in the parts of Christs Office?*

A.

A. That *Christ* was anointe to be King, Prieſt, and Pro phet to his Church.

Obſ. The anſwer to th queſtion, is the Doctrine.

Exp. Our Saviour in the *Old Te ſtament* is called *Meſſiah*; i the *New Teſtament* he is calle *Chriſt*, the words in Hebre and Greek ſignifies both on thing, as much as *Anointed* the reaſon of the Name ap pears in this *Text*, *Chriſt w anointed above his fellows*; tha is, above all other that wer anointed: theſe three Offi ces met in none but him.

Chriſt comes from a Greeke word, which ſignifies, to Anoint.

Kings, Prieſts, and Prophet were anointed with materia and viſible oyle, and were

Ungebantur Reges, Sacerdotes, & Prophetæ.

Type

Types of Christ: this anointing did signifie, the *Gifts and Graces of the Spirit*: but *Christ* was not anointed with outward oyle; but the Spirit was powred upon him without measure. Christ was anointed to be a Priest, *Psal.* 110. 4. It was spoken of Christ, as is shewed, *Heb.* 5. 6, 10. Christ was a Priest, to offer himselfe a Sacrifice unto God for our sins, to make satisfaction to his Father for the sin of man, and to make atonement for us, *Heb.* 9. 26. and as a Priest, Christ doth still make intercession to God for us, *Rom.* 8. 34. *Christ* was anointed to be a Prophet, *Acts* 3. 22. that

he

he might reveale unto his Church his Fathers will in the way and means of ſalvation; and this he doth outwardly by the Miniſtry of his Word, and inwardly by his Spirit: Chriſt was anointed to be a King; *Chriſt* as a King reignes in the hearts of beleevers, that ſin might not reigne in them; as a King, *Chriſt* doth protect and defend thoſe that belong unto him; and as a King, he doth deſtroy his enemies that ſtand out againſt him, and will not ſubmit unto him, *Luke* 19.27.

Uſe 1. To teach us, That if *Chriſt* be anointed to be our King, Prieſt, and Prophet,

we should labour to be partakers of his anointing, that we might out of his fulnes receive grace, and might evidence our selves to be his members, by the gifts and graces of his holy Spirit powred into our soules.

Use 2. Is Christ a Priest for us? This should comfort us, in that he hath satisfied *Gods* justice, and makes intercession for us, *Rom.* 8. 34. He hath purchased for us righteousnes, and eternall life; and appears before his Father continually in *heaven*, making the faithfull, and their Prayers acceptable to his Father, by applying of the merits

of

of his own perfect satisfaction unto them.

Use 3. If *Christ* be a Prophet, we should be carefull to heare the voyce of *Christ*, *Mat.* 17. 5. so we should diligently attend upon the Preaching of his Word; as *Christ* when he was upon earth, did teach in his own Person; so doth he still by his Ministers, *Mat.* 28. 20. *Luke* 10. 16.

Use. 4. Is *Christ* a King to governe his Church? Then he doth not onely call his elect by his Word, to Faith, Repentance, &c. but he doth also move them effectually to repent and beleeve, that he

may

may rule in their hearts, and not sin and Satan: and whereas *Gods Church and people* have many enemies; this may be their comfort, that *Christ* will protect and defend them from their enemies, and at last subdue them all, 1 *Cor.* 15. 25.

CHAP. 23.

Of Christs humiliation and sufferings.

Phil. 2. 8.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Crosse.

Q. WHerein *did Christs humiliation consist?*

A. In

A. In being borne in a low condition, made under the Law, undergoing the miseries of this life, and the cursed death of the Crosse, and the wrath of *God*; in being buried, and abiding under the power of death for a time.

Obs. That Christ humbled himselfe, even to the death on the Crosse.

Exp. Christs whole life, from his Birth to his Grave, was a continuall suffering; to take our nature, to be poorly borne, layd in a manger, circumcised, persecuted by *Herod*, to be subject to his Parents: when he came to execute his office, opposed by such as hated

hated his holy Life and Doctrine: but what he suffered at his death, and immediately before, was so great, that it was properly called his Passion, Crucifixion, or suffering on the Crosse.

Rea. The cause of his suffering, was not for himselfe, for he had *no Sin*, and so, no cause of suffering, 1 *Pet.* 2. 22: but he suffered *for our sins*, 1 *Pet.* 2. 24. yea, he suffered the paine and punishment due unto our sins, *Isa.* 53. 5: all the miseries of this life being set out by this word *death*, because they are the forerunners, and bringers of death: yet the death of the Crosse

is agravated by theſe fearfull circumſtances. 1 It was the moſt painfull death. 2. The moſt ſhametull death. 3. The moſt curſed death, it was inflicted onely upon the vileſt malefactors, and ſo moſt ſhamefull; he was crucified and nayled alive to the Croſs, and ſo did hang untill he was dead: it was ſtill more painfull, in that it was a graduall death, he was long in dying, and dyed by degrees; it was the moſt curſed death, *Gal.* 3. 13.

Rea. The cauſe of his ſuffering ſuch a death, was, to free us from the ſhame, the pain, and curſe due unto us for our ſins:

what

what he suffered in his body, and in his soule, in his inward agony and bloody sweat in the Garden, &c. I refer you to the reading of the foure Evangelists; as also for the manner of his suffering under *Pontius Pilate*, who was Governour of *Judea* under *Tiberius Cæsar*. *Vide* Iosephus *Antiq.* & Eusch. Eccle. Hist.

Christ felt in his soule the weight of *Gods* wrath, that he might free us from it; and it was necessary for Christ to suffer all these things, that *Gods* justice might be satisfied, who could not forgive sin without punishing it to the uttermost. Christs *suffering* doth free us from eternall pu-

niſhment, becauſe God him-
ſelfe was contented that his
Son ſhould ſtand in our ſtead
and bear our ſins; and Chriſt
did willingly yeild himſelfe
thereunto.

1 For the efficient cauſes of
Chriſts *ſufferings*, the inferi-
our and ſubordinate, were Sa-
tan and wicked men, *Jo.* 13.
2. *Acts* 4. 26, 27. The ſu-
periour cauſes were God, and
Chriſt himſelfe, *Acts* 4. 28.
As for the finall cauſes of
Chriſts ſuffering, they were
Gods Glory, and Mans Re-
demption.

Uſe 1. If Chriſt ſuffered
all theſe things to the effuſi-
on and ſhedding of his moſt

pre-

precious blood: This teaches us to admire the great love of Christ, that would *suffer* such things for us; *Greater love hath no man, &c. Rom.* 5: *when we were enemies, &c.* As also the odious nature of sin, that could receive no expiation, but by the blood of Christ: to mourne for sin, which pierced Christ, *Zach* 12. 12. to take heed of crucifying the Son of God againe by our sins, *Heb.* 10. 24.

Use 2. If Christ suffered for sin, then should we be willing to suffer our sins to be taken from us: shall not we part with sin, which cost *Christ* so deare? shall not we suffer

any thing for his ſake, tha
ſuffered all things for ou
ſake? The Apoſtes rejoyce
to ſuffer for the name of Chri

Uſe 3. We muſt examin
whether we be better for th
ſuffering of Chriſt; if we b
humbled for our ſins; if ou
ſins be crucified, and mortifi
ed in us, *Rom.* 6. 6. as Chri
was crucified, ſo muſt we b
crucified with Chriſt, *Gal.* 2
20. & *Gal.* 6. 14. *Gal* 5. 24
1 *Pet.* 2. 24. *Phil.* 3. 10. i
our ſouls be purged by faith
in Chriſts blood; if we be i
Chriſt, and be new creatures
then *are we partakers of Chriſt*
ſufferings, and ſhall be partaker
of his glory, 2 Tim. 2. 12.

Uſe

Use 4. This *Doctrine* of the *Passion of Christ* should teach us patience in afflictions, persecutions, and reproaches for Christs sake, 1 *Pet.* 2. 20, 21. *Luke* 9. 23. *Heb.* 13. 13. As it is a comfort for all true beleevers, to have fellowship with *Christ* in his sufferings: so it is a terrour to all wicked and ungodly men, who have no part in the benefit of *Christs* sufferings, who have no saving interest in *Christ*, no faith in his blood, who are enemies to the crosse of *Christ*, who dayly crucifie the Lord of life by their graceless words and actions, who make a mock of sin, and

a paſtime to doe iniquity: if God ſpared not *Chriſt*, who was but a ſurety? how ſhall he make his wrath to ſeize upon the principalls?

Chap. 24.

Of the death and buriall of Chriſt.

1 Cor. 15. 3, 4.

--- Chriſt dyed for our ſins, according to the Scriptures: and was buried. ---

Q. *WHat are we to conſider in the death and buriall of Chriſt?*

A. Two points of *Doctrine.*

1. That

1. That Christ dyed for our sins. 2. That Christ was buried, according to the Scriptures.

Exp. Having shewed you the manner, and kind of *Christs* death; that is, his crucifying: We come now to shew the death of Christ it selfe, and the cause of his death, *our Sins*, as it is in the Text; and how his death becomes effectual for us. 1. Our sins is the meritorious and deserving cause, *Rom.* 6. 23. not onely the first death, which is the death of the body; but the second death, which is the damnation of soule and body. 2. Christ suf-

fered

fered death, to free us fro
death, from the ſecond deat
altogether, *John* 8. 51. that i
eternall death; ſo that al
though they that beleeve i
Chriſt muſt die the firſt death
yet the curſe of it, and the
ſting of it, are ſo taken away
that it is to them a paſſage t
eternall life, 1 *Cor.* 15. 56, 57
3. It was the will of *God* tha
Chriſt ſhould ſuffer. 4. He
ſuffered death in obedience
to his Fathers will, *Acts* 4. 27
28. *John* 18. 11. for the ſatis
faction of his juſtice, *Heb* 9.
22. to reconcile us unto God
Rom. 5. 10. to deliver us from
Satan, *Heb.* 2. 14. that we *migh*
have right to eternal life, *Heb* 9.

15

15. 5. The death of Christ becomes efficacious to satisfie for our sins, and to deliver us from the wrath of God, and eternall death, because *Christ* was God and Man; though *God* could not suffer, yet assuming our nature, and dying for us, his blood, by communication of *Properties*, is called *the blood of God*, *Acts* 20. 28. and so was of infinite value. κοινωνία ἰδιωμάτων.

Use 1. Seeing Christ dyed for our sins, then let us *beleeve* on him, and all our sins shall be pardoned: Christs blood is called *precious blood*; and it is a price sufficient to ransome and redeeme all, but all shall not be saved thereby, because they

they doe not truely beleeve on him, *Act.* 16. 21. *Mark* 16. 16.

Vse 2. If Christ dyed for sin, we must dye to sin, *Rom.* 6. 1, 2, 3, 4.

Vse 3. Learne obedience in suffering; and comfort in regard of the guilt of sin, and feare of wrath, *Rom.* 8. 33. 34.

Obs. The second *Doctrine*, *That Christ was buried according to the Scriptures*, *Isa.* 53. 9. *Mat.* 12. 40.

Reas. The reasons why *Christ* was buried. 1. To shew the certainty of his death, that he was truely dead. 2. To make his Resurrection more manifest, and that he rose by his own power. 3. That Christs

burial

burial was a further degree of his humiliation, that he stooped so low as to be layd in the Grave. 4. To make Christs victory over death the more glorious, he vanquished *death in his own den*, Hos. 13. 14.

Use 1. To teach us comfort against the feare of death, and the horror of the grave, that by *Christs Victory over death, and the grave*, we may be assured, *that death shall be no plague, the grave no destruction to us*, 1 Cor. 15. 55. death to the godly is an entrance into eternall life, and the grave a sleeping place, or dormitory, till the resurrection, Isa. 57. 2. consolatorium.

Use 2. As Christ was crucified,

cified, dead, and buried; so must we be, in a mysticall, and spirituall sense; our old man, our corrupt nature must be crucified, dead, and buried, *Gal.* 5. 24. *Rom.* 6. 6.

Use 1. To confirme us in the faith of Christ, that it was he that is the Saviour and redeemer of the world.

Chap. 25.

Of Christs descending into hell.

Psal. 16. 10.

Thou wilt not leave my soule in hell.

Q. *What is meant by these words?*

A. *David*

A. *David* ſpeaks concern-
ing *Chriſt*, *Acts* 2. 25, &c. By
Soule in Scripture, is ſome-
times meant the Perſon;
ſometimes the body, the *ſoule*
the principall part being
taken for the whole: God
would not leave *Chriſt* in hell,
whether he deſcended. That
Chriſt deſcended into hell, all
agree: that he went into hell,
aliquo modo, ſome way or o-
ther: but for the manner of
it, I finde ſeverall Opinions
amongſt Divines. 1. Some by
his deſcending into hell, un-
derſtand the inward ſufferings
of his ſoule, becauſe the word
hell is ſometimes uſed for *great*
afflictions; and inward ſuffe-
rings

Omnes conveniunt, quod Chriſtus aliquo modo, deſcendit ad inferos.

rings are the greateſt. *Pſal.* 18. 5. ſo *Pſal.* 116. 3. but this is as much as to ſay, that *Chriſt* did not deſcend into hell, but that hell aſcended unto him, that is, that he felt the torments of hell in his ſoule, by reaſon he did feele the wrath of God due to our ſins, and Gods forſaking of him for a time, which made him cry out, *My God, my God, why haſt thou forſaken me?* but this expoſition is figurative. 2. Some hold, That he deſcended locally into hell, that is, into the place of the damned, to triumph over the Devill in his own Palace, and to let the wicked ſpirits ſee, what a Saviour

viour they had neglected and loſt: but thus he triumphed over them on the Croſſe, *Col.* 2. 14, 15. 3. Becauſe the Hebrew word *Sheol*, and the greek word *Hades*, are rendred both, *Hell* and the *Grave*: Some hold, that his buriall is meant, by his deſcending into hell, and make the words to be onely exegeticall, that is, that the latter Article ſhould be onely an expoſition of the former: but it is not likely there ſhould be any Tautologie, or repetition of the ſame thing in ſo ſhort a Creed. 4. Some underſtand by Chriſts being in hell, his being in the ſtate of the dead,

In ſtatu mortuorum.

and under the power and dominion of death, untill his resurrection. Now because I purposely omit controversies in this short *Body of Divinity*, I think it safest to submit our Judgements, to the Judgement and Doctrine of the Church of *England*, Art. 3. *It is to be beleeved, that Christ went downe into hell.*

Rea. The reason why Christ descended into hell, is, that he might free us from the everlasting pains of hell.

Use. This is a great comfort, to all true beleevers, against the fear of death and hell: we may triumph with St. *Paul*, in that ἐπινίκιον, or triumphant

umphant gratulation, 1 Cor. 15. 55. 56. 57. the power and vertue of Christs death was such, that he conquered for us the power of hell.

Christus descendit ad inferos virtualiter.

Chap. 26.

Of Christs exaltation: And first of his resurrection.

1 Cor. 15. 4.

... And that he rose againe, according to the Scriptures, the third day.

Q. *What are we to consider in the Resurrection of Christ?*

A. 1. That he rose again.

2. The time when he roſe againe.

Obſ. 1. That Chriſt roſe again from the dead.

Obſ. 2. That Chriſt roſe again the third day.

Exp. Having ſhewed the three degrees of Chriſts humiliation. 1. His death. 2. His burial. 3. His deſcending into hell. We come now to the exaltation of Chriſt; the firſt degree whereof, was his Reſurrection: That *Chriſt* roſe from the dead, all the Evangeliſts doe witneſſe, and the Apoſtles Preached.

Rea. The Reaſon why *Chriſt* roſe again. 1. That the Scriptures might be fulfilled, *Luke* 24. 45.

45, 46. in the Types and Figures, in the Propheſies and Promiſes.

2. To make it appear that he was God; he rayſed up his body by the power of his Godhead, and reſtored it to life, *Rom.* 1. 4.

3. To make it appear that he had fully ſatisfied for ſin, and wrought redemption for us; and had overcome death, the grave, hell, and the Devill, and begotten us to a lively hope, 1 *Pet.* 1. 3.

4. To be a pledge to us of our reſurrection; for the head riſing, the members muſt follow, *Rom.* 6. 4.

1. *Doctrine, That Chriſt aroſe* Obſ

the third day; which is thus to be underſtood; he was buried on *Fryday*, he continued all *Saturday*, and the night following in the grave; and he aroſe the third day, which was the beginning of the day after the *Jews* Sabbath, and is now called our *Sunday*, or rather, *The Lords day*. Thus you ſee, that the body of Chriſt remained not three whole daies and nights in the grave; but by a figure called *Synecdoche*, part of the day is put for the whole day.

Rea. The reaſon why *Chriſt* roſe the third day was, becauſe it might appeare that he was truely dead, which might

have

have been doubted if he had risen sooner.

2. Because he might not in his body see corruption, *Psal.* 16. 10. and because his Disciples might have doubted of his resurrection; and therefore he remained no longer in the Grave.

Use 1. If *Christ* rose again corporally, we must rise from the dead spiritually: if we belong to Christ, we must rise from the death of sin, to the life of grace, *Eph.* 5. 14. *Col.* 3. 1.

Use 2. Of comfort, in that our sins shall not be imputed unto us, if we beleeve in Christ, *Rom.* 4. 25. as our ju-

ſtification is wrought by his merit; ſo is our ſanctification wrought by his ſpirit, that we might be freed both from the guilt of ſin, and from the filth of ſin, *Rom.* 4. laſt.

Uſe 3. Of exhortation, to labour to be partakers of the firſt reſurrection, which is a riſing from ſin in which we lived, and endeavouring to leave all ſin, and to live a new life, according to the will of God, *Rev.* 20. 6.

Uſe 4. By his reſurrection our faith is confirmed in him, as a moſt perfect redeemer.

Uſe 5. We may be aſſured of our reſurrection, *Rom.* 8. 11.

Uſe 6. If *Chriſt* roſe the third

third day, then this grounds us in the faith of Christ, that seeing *Jonas* was a Type of *Christ*, *Mat.* 12. 39. all the Propheſies and promiſes concerning *Chriſt* are fulfilled, though the *Jews*, and *Turks*, and Atheiſts of the world deride a Crucified Chriſt; yet let us truſt in him for pardon, reconciliation, life, and ſalvation, and ſay with Saint *Paul*, 1 *Cor.* 2. 2. *Gal.* 6. 14.

Chap.

Chap. 27.

Of Christs ascension into heaven, and sitting at the right hand of God.

Marke 16. 19.

So then, after the Lord had spoken unto them, he was received up into heaven, and sate on the right hand of God.

THis is the second degree of Christs exaltation. *That Christ ascended into heaven*, the Scriptures testifie.

Q. *What are we to consider in Christs ascension?*

Obs. A. 1. The Doctrine, *That Christ ascended into heaven.*

2. The

. The Reasons why it was requisite that Christ should ascend into heaven.

Exp. By heaven is meant, the third heaven, the place of joy and felicity: As for the manner of his ascending, we may reade *Acts* 1. Now if we would know in which of his natures he ascended; Christ as he is God, could neither ascend, nor descend, for he fills both heaven and earth: and therefore this Article of the ascension, is onely applyed to him, as he is man. *Cœlum Empyreum.*

The *Reasons* why *he ascended into heaven*, are 1. Because he came down from heaven, that is, manifested himselfe upon earth, *Rea.*

earth, *John* 16. 28. and when he had finiſhed the work, he had to doe on earth, that is, the work of our redemption, he aſcended *into heaven* again.

2. That he might triumph over ſin, death, and the Devil, *Pſal.* 68. 18. having fully conquered them all.

3. That he might ſend down the holy Ghoſt, and enrich his Church with the gifts and graces of the ſpirit, *John* 16. 7.

4. That in our fleſh he might take poſſeſſion of heaven for us, and prepare a place there, *John* 14. 2.

5. That he might make interceſſion for us, *Heb.* 9. 24.

we

we may goe to him in all our neceſſities.

Uſe 1. That ſeeing Chriſt aſcended into *heaven*, we muſt alſo in our hearts and affections aſcend into *heaven*, whiles in reſpect of our bodies, we are here upon earth, *Col.* 3. 2. *Phil.* 3. 20.

Uſe 2. If he be gone to prepare a place for us, then we muſt labour to be prepared for that place, by faith in Chriſt, by the work of grace upon our hearts, by walking in holineſs, and righteouſneſs, and obedience, *Rev.* 21. 27.

Obſ. The ſecond Doctrine is, *That Chriſt ſitteth at the right hand of God.*

But

But how is Christ said, *to sit?* this is a similitude taken from Princes of the earth, who use to place at their right hand such as are appointed to rule under them in their name, it notes Christs Majesty and Power: so by the *right hand of God*, is signified, the honour unto which Christ is exalted; for God is a spirit, and to speak properly, hath no hands, nor eares, but these things are to be understood figuratively, the Scripture condescending to the weakness of our capacitie, and speaking of God after the manner of men. Now this highest degree of his exaltation,

tion, belongs unto him as man, by vertue of the Personal union; for as his manhood suffered, so his manhood is exalted: though in his humane nature he be not equall with God; yet hath he honour next unto God, above all creatures whatsoever, *Eph.* 1. 20. 21, 22. 1 *Pet.* 3. 22.

Use 1. To teach us to beleeve, that *Jesus Christ* as he is God, is of equall power and Majesty with the Father. 2. That as he is man, he is become head of men and Angels, *Mat*, 28. 18. *Col.* 1. 16, 17, 18.

Use 2. This makes wonderfully for the comfort and encourage-

couragement of all that truſt in Chriſt, and are his, that he is thus exalted, *Rom.* 8.33.34. It is alſo a great comfort to all true beleevers, that Chriſt by his aſcenſion, and ſitting at the right hand of God, hath made way for them to aſcend into heaven alſo, *Heb.* 6.20. he is called the fore-runner, becauſe he going before, and preparing the way, we alſo, in due time, ſhall follow after.

Uſe 3. Of Terrour to all the enemies of Chriſt, and his people, they ſhall certainly be deſtroyed, *Phil.* 3.18.19. *Luke* 19.27. *Pſal.* 2. 11. 12.

CHAP.

CHAP. 28.

Of the last Judgement.

2 Cor. 5. 10.

We must all appeare before the Judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Q. *WHat are we to consider in the Article of the last Judgement?*

A. Two Points of Doctrine. *Obs.*

1. *That all must appeare before the Judgement seat of Christ.*

2. *That all must be judged according to that which they*

have done in the body, whether it be good or bad.

Exp. There is a particular judgement, when every one dyes, *Eccleſ.* 12. 7. and there ſhall be a generall judgement. That there ſhall be a day of judgement, the Scriptures declare, *Acts* 17. 31.

Rea. The firſt Reaſon why the laſt judgement ſhould be, is taken from the juſtice of *God* to the wicked; and goodneſs of God to the righteous: God oft keeps his children in miſery here, while the ungodly flouriſh: but then it ſhall be otherwiſe, *Luke* 16. *Remember Son, &c.* 2 *Theſ.* 1. 8, 9, 10.

The ſecond *Reaſon*, Becauſe many

many things in this life have been kept ſecret, which ſhall then be revealed, *Rom.* 2. 16.

The third Reaſon, Becauſe as the body hath been partaker with the ſoule in ſinning, or ſerving God; ſo they muſt be partakers together in rewards or puniſhments.

The fourth Reaſon: Becauſe the day of Judgement will make much for the honour of *Chriſt*; the *Jews* rejected him, and crucified him: but then he ſhall be honoured, and his enemies aſhamed, *Zach.* 12. 10.

The next thing is, The time when this Judgement ſhall be; it ſhall be *at the laſt day*; *But of that day knoweth*

no man, not Chriſt as he is man, *Mark* 13.32. *Acts* 1. 1 *Theſ.* 5.

The next is, Who ſhall be judged? The Text ſaith *all, quick, and dead*, that is, ſuch as ſhall be found alive at that day, or are dead before, good and bad; but in a different manner: The godly ſhall be abſolved, and the wicked condemned.

The next Point is, Who ſhall be Judge? *Jeſus Chriſt*: God will Judge all, but by Chriſt, *John* 5. 22.

The next is, Whereof ſhall all be Judged? *Of all things done in the body*, thoughts, words, and deeds, *Rom.* 2. 16. *Mat.* 12. 36. 1 *Cor.* 3. 8. As for the

the manner of the last judgement, it is described, 1 *Cor.* 15. 51, 52. and 2 *Thes.* 4. 15, 16, 17. *Mat.* 25. *latter end.*

Use 1. Of comfort to the godly, That *Christ* their Judge is their brother, they are sure to finde favour, because he is their flesh and bone, and spared not to shed his blood for them. 2. Its comfort in all their troubles, 2 *Thes.* 1. 8, 9, 10.

Use 2. Of terrour to the wicked, who must see Christ as a Judge; but not as a Redeemer.

Use 3. The consideration of the last judgement will be a bridle to restrain us from

ſin, and a ſpur to ſtir us up to all holineſs and godlineſs.

Uſe 4. Seeing nothing is ſo certain as the day of Judgement, and nothing ſo uncertain as the time: this ſhould teach us all to watch, *Luke* 21. 34, 35, 36. and continually to meditate on the foure laſt things, *Heaven*, *Hell*, *Death*, and *Judgement*.

Latet una dies, ut expectetur omnis.

Quatuor noviſſima ſunt ſemper meditanda.

Chap. 29.

Of God the holy Ghoſt.

2 Cor. 13. 14.

The grace of our Lord Jeſus Chriſt, and the love of God, the communion of the holy Ghoſt, be with you all. Amen.

Hitherto of *God the Father, and the Son.*

Q.

Q. *What beleeve you concerning God the holy Ghost?*

A. I beleeve that the holy Ghost is the third Person in the God-head, proceeding from the Father and the Son, and God equal to them both.

Obs. Foure Points are here to be observed.

1. That the holy Ghost is God; this is proved, *Acts* 5. 3, 4. therefore we must beleeve in him, *Mat.* 28. 19.

2. The holy Ghost is a Person distinct from the Father, and the Son; he hath a proper and peculiar subsistence, *Mat.* 3. 16. *John* 14. 16, 17. he is called *another.*

3. The holy Ghost pro-

ceedeth from the Father and the Son; this is proved before.

4. The holy Ghoſt is equal with the Father, and the Son, coëſſentiall, and coëternall.

Rea. The Reaſon why he is called *Ghoſt*, is, Becauſe he is a Spirit: *Ghoſt* is as much as *Spirit*; and the reaſon why the third Perſon is called a *Spirit*, is, becauſe he is breathed, as it were, by the Father, and the Son: and he is called *holy*, becauſe it is his proper work to ſanctifie Gods elect, *Ezek.* 36. 27.

Ruach. πνεῦμα. Spiritus. *Signifie Spirit, Breath, Winde.*

Vſe 1. To beleeve that the holy Ghoſt is God, againſt all Heretickes.

Vſe 2. To exhort us, to labour

labour for the communion of the holy Ghoſt; to this end, labour to be ſenſible of the want of the holy Ghoſt, *Rom.* 8.9. labour to be borne again, *John* 3.5, 6. uſe all ordinances and means conducing to that purpoſe, eſpecially Prayer, *Luke* 11.13. and hearing of the word of *God*, *Act* 10.44.

Uſe 3. Of examination, whether we haye Gods ſpirit, or no: Firſt, let us try by the operation of the holy Ghoſt, illuminating our underſtandings, and renewing our minds. Secondly, try by the gifts and graces of the ſpirit, and the fruits of the ſpirit, *Gal.* 5.22.

Uſe 4. Of comfort, the holy

holy Ghoſt will aſſure us of Gods favour, and that we are the children of God, *Rom.* 8. 16. he will renew, and govern our hearts; he will fill us with all ſpirituall graces and comforts, See *Rom.* 15. 13.

Chap. 30.

Of the holy Catholick Church.

Col. 1. 18.

And he is the head of the body, the Church.

Q. *What are we to believe concerning the Church?*

A. I

A. I beleeve there is a holy Catholick Church.

Obſ. 1. That the Church of God is a holy Catholick Church: or, That there is a holy Catholick Church.

2. That Chriſt is the head of the *Church*, *Eph.* 1. 21, 22, 23.

Exp. For the meaning of the firſt Doctrine; by the Church is ſometimes meant the material Church, or meeting place; but that is not properly the Church: but the Church is a ſociety of Chriſtians, united under Chriſt their head; ſo that the *Church* may be thus defined: The Church is a company of Perſons, whom God hath called out

out of the eſtate of ſin, and miſery, unto the eſtate of grace and ſalvation, through Chriſt Jeſus, 1 *Pet.* 2. 9. *Eccleſia* in the Greek, ſignifies ſuch as are called out, that is, out of the ſtate of nature, into the ſtate of grace and ſalvation.

Ἐκκλησία Cœtus evocatus, ab ἐκκαλέω evoco.

The Church is called holy, becauſe the members of it are ſanctified. The Church is called Catholick, which in the Greek ſignifies univerſall, becauſe it comprehends ſuch as doe profeſs Chriſt in all quarters of the World.

The Church may be thus diſtinguiſhed. 1. It is either generall, or particular; as

Na-

Nationall, or Congregationall. 2. The Church is either Triumphant, or Militant; the Triumphant Church is that blessed company, whose warfare is finished, and they entred into Heaven: The Militant Church are such, as are yet in armes against their spirituall enemies; the Militant Church consists of two sorts, either outward professors, or true beleevers: outward professors may be prophane persons, and hypocrites, as well as sincere Christians; and therefore the visible Church is compared to a field which hath Wheat and Tares; to a Fold, that hath Goates and Sheep,

Sheep, as we may reade in the Parables.

The invisible Church consists of true beleevers, that are of the number of the elect, and shall be saved: it is called the invisible Church, because, though we see the persons of the men, yet we see not the sincerity of their hearts, 2 *Tim.* 2. 19.

Use 1. This teaches us, not onely to rest in an outward profession of Christianity, *Rom.* 2. *two last verses*: but that we be Christians in truth and sincerity; that we repent, and beleeve the *Gospel*, that we be united unto *Christ* by faith, that we be justi-

justified, and sanctified, and become new creatures, 1 *Cor.* 6. 11. 2 *Cor.* 5. 17.

Use 2. Of comfort, though we are here warring with our spirituall enemies, yet Christ is our head, and he is able to defend us, so that *the gates of hell shall not prevaile against his Church*, Mat. 16. 18.

Use 3. To teach us, That the *Catholick Church* is but one; and we may take these two markes of it. 1. The pure Preaching of the Word. 2. The due administration of the Sacraments: and though a particular Church degenerating to false and corrupt Doctrines, becomes

comes a falſe Church, and may be called a Malignant Church, and Synagogue of Satan: and though there be many unholy perſons in a viſible Church; yet the *Catholick Church* is ſtill called holy, becauſe the denomination is taken from the better part.

Uſe 4. To bleſſe God, that we have been borne within the Pale of the Church: let us not run out of the *Church* by any needleſs ſeparation; but rather, this may admoniſh thoſe that are without, to come in, that they be not onely members of the viſible Church by profeſſion; but alſo members of the inviſible

Church,

Church, by a reall union with Chriſt: for it is a true ſaying, *Out of the Church there is no ſalvation. The Lord added to the Church dayly, ſuch as ſhould be ſaved,* Acts 2. 47.

Extra Eccleſiam non eſt ſalus. Non Deus hunc Patrem eſt, cui non Eccleſia Mater.

CHAP. 31.

Of the Communion of Saints.

1 John 1. 3.

That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truely our fellowſhip is with the Father, and with his Son Jeſus Chriſt.

Q. *WHat doe you beleeve concerning the priviledges of the Church?*

A. 1. I beleeve there is a communion of Saints.

Obſ. That the Saints o *God* have fellowſhip with *God*, and *Chriſt* their head, and with one another.

Exp. By Saints, we are to underſtand ſuch as are ſanctified, & made holy. By communion we are to underſtand the fellowſhip they have with God, with Chriſt, and with one another. Now the Saints are of divers ſorts. 1. They are called Saints, who are onely *Vocati.* ſo by an outward calling: 1 *Cor.* 1. 2.

Sanctifi-cati. 2. Some are really Saints, ſanctified by Gods ſpirit, and theſe are the Saints upon earth,

earth, *Psal.* 16. 3.

3. There are Saints in heaven, which are fully and perfectly sanctified, and glorified. *Glorificati.* Now there is a communion of the Saints with God and Christ, 2 *Cor.* 6. 17, 18. *Ia.* 4. 8. they that are onely outwardly Saints, have onely communion with reall Saints in outward ordinances, but have no inward fellowship with *Christ*, or his Saints: all reall and true Saints have fellowship one with another in the mysteries of salvation, by which they are made members one of another, and of Christ their head.

2. A communion of love

and affections, ſhewed in all acts of piety and charity.

3. They on earth have an entercourſe with the Saints in heaven, by prayſing God for their happineſs, by ſpeaking and thinking honourably of them, by imitating of them, and following their vertues and good examples: and the Saints in heaven wiſh the conſummation of the ſame happineſs to the Saints on earth, which they themſelves enjoy in heaven.

Uſe 1. To reprove thoſe, who becauſe they are members of a viſible Church, and make an outward profeſſion, think themſelves as good as the

the beſt, and as ſure of ſalvation, as any others; where indeed they are in their hearts and lives prophane, carnall, wicked and ungodly, and unregenerate, ſuch as our Saviour ſaith, *Shall not enter into the Kingdome of God*, John 3. 5. they think there are no Saints, but in heaven; contrary to what *David* tells us, *Pſal.* 16. 3. but let ſuch know, that except they be Saints on earth, they ſhall never be Saints in heaven.

Uſe 2. It teaches us, to examine our ſelves, whether we be in the communion of Saints, 1 *John* 1. 6. are we juſtified and ſanctified, 1 *Cor.* 6. 9, 10. *Communio, quaſi communis unio.*

9, 10, 11. if we be not in this communion. 1. Labour for holineſs of heart and life, *Heb.* 10. 14. 2. Labour for love, which deſires union. 3. Humiliation, *Eph.* 4. 2, 3.

Anima non eſt ubi animat, ſed ubi amat.

Uſe 3. To exhort us to fly all wicked ſocieties, and to joyne our ſelves in fellowſhip with the Saints. *Pſal.* 119. *I am a companion of all them that feare thee, and keep thy Commandements.* Labour to have communion with them in the worſhip of God, and holy ordinances of Jeſus Chriſt, in praying with them, and for them, in receiving the Sacrament with them, which is therefore called a com-

communion, 1 *Cor.* 10. 16, 17. in having a fellow-feeling of their miseries, in relieving their necessities, *Heb.* 10. 24. *Col.* 3. 16. 1 *Thes.* 4. 18. 1 *Pet.* 4. 10. Let us not separate from the communion of Saints: *Not forsaking the assembling of our selves together, as the manner of some is*, Heb. 10. 25.

Use 4. Of comfort to the Saints here, they shall have compleat fellowship with the Saints in heaven hereafter.

Chap. 32.

Of the forgiveneſſe of ſins.

1 John 1. 9.

If we confeſſe our ſins, he is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe.

WE come now to the ſecond benefit, or priviledge of the Church.

Q. *What doe you beleeve concerning the forgiveneſſe of ſins?*

A. I beleeve that God doth forgive his people their ſins; and I beleeve the forgiveneſs of my own ſins in particular.

Obſ.

Obs. That God doth forgive the sins of his Church and People, through the merits of Christ, *Isa.* 33. 24. it is a part of *Gods* Covenant, *Jer.* 31. 34. the best have need of it, *Psal.* 130. 34.

Exp. 1. What sin is. 1 *John* 3, 4. *Sin is the transgression of the Law:* Sin is either originall, or actuall; of omission, or commission: but of this ye may see before. 2. What is meant by forgiveness of sin: it is a not imputing it, 2 *Cor.* 5. 19. a covering it, and blotting it out, *Psal.* 51. 1. For the opening of it, 1. God is the Author of forgiveneſſe, *Marke* 2. 7. Ministers forgive declа-

vide Pet. Lumb. *lib.* 4. *dist.* 18.

declaratively, if men repent, and beleeve. But God forgives authoritatively. 2. God forgives ſin through Chriſt, *Acts* 13. 38, 39. Chriſt hath ſatisfied for our ſins, and ſo for his ſake we are forgiven, 1 *John* 2. 12.

Uſe 1. To teach us to goe to God for forgiveneſs in the name of *Chriſt*; not to Saint, or Angel, or any creature; and as we ſin every day, ſo we ſhould dayly pray for pardon.

Uſe 2. To teach us, to examine our ſelves, whether our ſins be forgiven, or no. 1. Doe we truely repent of ſin? *Luke* 24. 47. repentance requires a godly

godly ſorrow for ſin, 2 *Cor.* 7. 10. 2. Confeſſion of ſin, and forſaking of ſin, *Prov.* 28. 13. 3. Faith in Chriſt is requiſite, *Acts* 13. 38, 39. 4. Forgiving of others, *Mat.* 6. 12.

Uſe 3. Of Exhortation, To labour for pardon of ſin; nothing can comfort a condemned man, but a pardon: be humbled dayly, and ſeek pardon, amend your lives, and ſin no more.

Uſe 4. Of comfort, The forgiveneſs of ſins is ſuch a benefit, that bleſſedneſs conſiſts in it: *Pſal.* 32. 1, 2. *Bleſſed is he whoſe tranſgreſſion is forgiven, &c.* in the Hebrew, it is *bleſſednesſes*, in the plural num-

number; to teach us, That there ſhall be bleſſings temporall, ſpirituall, and eternall, to ſuch as have their ſins forgiven.

Chap. 33.
Of the Reſurrection of the Body.

John 11. 24.

I know that he ſhall riſe againe in the Reſurrection, at the laſt day.

Q. *What doe you beleeve concerning the Reſurrection of the body?*

A. I beleeve that all ſhall riſe againe at the laſt day with

with their own bodies: which is the Doctrine. *Obs.*

Exp. This is a great myſtery, reaſon cannot attaine unto it; and therefore we muſt beleeve it by Faith. There is a ſpirituall reſurrection, which is the riſing againe of the ſoule from the death of ſin, to the life of grace: but this is not all the reſurrection that is to be expected: but there ſhall be alſo a riſing of the body, which ſhall be reunited to the ſoule. Some Heathen Philoſophers have denied the reſurrection, and mocked at it, *Acts* 17. 18, 32. ſome *Jews*, as the *Saddnces*, *Mat.* 22.23. *ſome Chriſtians*, 1 *Cor.* 15.

15. 12. 2 *Tim.* 2. 17, 18. yet they that beleeve *Gods* word, beleeve this, *Acts* 24. 15. the power of God doth evince this, *Mat.* 22. 29. We may further obſerve theſe points: 1. The time when all ſhall ariſe, and that ſhall be at the day of Judgement, at which time all the members of Chriſts body ſhall ariſe to accompany Chriſt their head. 2. The ſame numericall body which dyed, ſhall riſe againe; for it is meet, that the ſame body that ſuffered with Chriſt, ſhould raigne with Chriſt; and the ſame body that ſinned, ſhould be puniſhed. 3. Our bodies ſhall

be

be changed, 1 *Cor.* 15. *Phil.* 3. 20, 21. such as are found alive shal be changed, 1 *Thes.* 4.

Use 1. To teach us the difference between the godly and the wicked in their resurrection: the godly shall have a glorious change; as for the wicked, they shall rise againe, and be changed; but their resurrection shall be to condemnation, *John* 5. 29. onely they that are living members of Christ can expect, that Christ will change their vile bodies, and make them like his glorious body, *Phil* 3. 20, 21.

Use 2. To beleeve the certainty of the resurrection,

1 *Cor.*

Tota fiducia Christianorum, est resurrectio mortuorum.

1 *Cor.* 15. 36. by our experience of the first resurrection, *Rev.* 20. 6. so the Word of God assures us, 1 *Thes.* 4. 14, 15. againe, the Son of God will effect it, *John* 6. 39, 40. the resurrection of Christ assures it, 1 *Cor.* 15. 15, 16.

Use 3. This teacheth us, not to mourne immoderately for the dead, because they shall rise againe, 1 *Thes.* 4. 13, 14. also not to defile our bodies with any sin, 1 *Cor.* 6. 13, 14. for as the tree falls, so it lyes, and as death leaves us, so shall judgement finde us.

Non sinale nunc, & olim sic erit, Hor.

Use 4. Of comfort, 1 *Thes.* 4. 18. 1. Against the paines of the body, *Job* 19. 25, 26, 27.

2. Against

2. Against the miseries of this life, all tears shall be wiped away from our eyes, 1 *Cor.* 15. 19, 20, 21, 22. 3. Against the feare of death, and the grave, 1 *Cor.* 15. 55, 56, 57. As it is a comfort to the godly, so it is a terrour to the wicked, *Isa.* 2. 10, 11. *Rev.* 20. 14, 15. *Dan.* 12. 2. Let us therefore alwayes thinke, that we heare that voyce sounding in our eares, *Arise ye dead, and come to judgement.*

Surgite mortui, & venite ad judicium.

Chap. 34.

Of the life everlasting.

Rom. 6. 22. *the end of the verse.* --- *And the end everlasting life.*

Q. *What are we to beleeve concerning everlasting life?*

A. That all true beleevers shall enjoy eternall life.

Obs. That after this life there shall be an everlasting life.

Exp. Everlasting life is, our full, immediate, and everlasting conjunction with God in Christ; so that we shall not onely have an everlasting being, for so shal the *wicked* have in hell: but that unspeakable joy, which shall accompany our

our life in heaven: the Text
ells us, That *the end is ever-*
lasting life: and St. Peter tells
s, *That this is the end of our*
faith, 1 Pet. 1. 9. Now life is,
. Naturall, or Temporall.
. Spirituall. 3. Eternall, the
ife of Nature, the life of
Grace, and the life of Glory.
That there ſhall be an eter-
all life after this life, the
Scripture teſtifies: eternall
ife is either inchoate, or con-
ummate: begun in this life,
which is the life of Grace, or
perfected in the life to come,
which is the life of glory,
John 3. 36. we cannot fully
know what eternall life is,
till we come to enjoy it,

1. *John* 3. 2. but thus mu
is revealed, that it consists
beatificall vision of God, a
a full enjoyment of hi
Mat. 5. 8.

The happiness of the li
to come, is either negative,
positive; that is, it is free fro
all evill, and full of all goo

A malo culpæ, A malo pœnæ.

1. It is free from the evi
of sin. 2. From the evill
punishment; sin and deat
shall be no more, 1 *Cor* 15. 5
53, 56, 57. *Rev.* 7. 17.

2. It is full of all goo
God is enjoyed, who is th
fountain of all good, *Ps.* 16 l

Use 1. To teach us, Th
this life is nothing in comp
rison of the life to come: ye

in this life, eternall life is either loſt, or won: while this life laſteth, eternall life muſt be acquired, or loſt for ever; as we go out of this world, ſo we muſt fare for ever, either in everlaſting joyes, or eternall puniſhments, *Gal.* 6. 7, 8. and ſeeing that upon this moment of time depends our eternal eſtate and condition; oh then let us be carefull to improve every *moment* of this preſent life, that it may be a good foundation for eternity, 1 *Tim.* 6. 19.

Momentum eſt hoc unde pendet æternitas.

Uſe 2. Of comfort to the godly, who live the life of grace here, they ſhall live the life of eternall glory hereaf-

ter, *Rom.* 2. 6. 7. and whatsoever we ſuffer in this life, heaven, and eternall life will make amends for all, *Rom.* 8. 18. *Mat.* 19. 29. therefore let us give all diligence to make our calling and election ſure, 2 *Pet.* 1. 10.

Uſe 3. Of terrour to the wicked; if there be life everlaſting, then there ſhall be death everlaſting, which is called, *The ſecond death*; not not the ſoules of the wicked ſhall dye, for the ſoules of all men are immortall: but because they ſhall be ſeparated from the preſence of God who is the life of the ſoule; this is called the ſecond *death*

not properly, but Analogically, or by way of resemblance; as the first death, which is the death of the body, is the separation of the soule from the body: so the second death, which is the death of the soule, is the separation of the soule from God: and as the godly are blessed that have part in the first resurrection, on such the second death hath no power, *Rev.* 20. 6. so the wicked are cursed, who shall not onely dye the first, but the second *death*, which by some of the ancient Fathers is called, *A death without death*; or, *A never dying death*; it is a liveless life.

Mors sine morte: Vita non vitalis.

Now the ſecond death, or eternal death, conſiſts in theſe two things, 1. The puniſhment of loſſe. 2. The puniſhment of ſenſe: they ſhall loſe the preſence of God, and the joyes of heaven, and ſhall be caſt into the torments of hell for ever and ever: both theſe are joyned together by our Saviour, in that dreadfull ſentence, *Mat.* 25. 41

Pœna damni, pœna ſenſus.

Uſe 4. Of exhortation, Let us labour in this life to be fitted for everlaſting life, 1. By being tranſlated from the ſtate of nature, to the ſtate of grace, and from the firſt *Adam*, to the ſecond *Adam Jeſus Chriſt*, 1 *Cor.* 15. 22.

1 *John*

1 *John* 5. 11, 12. 2. Labour for a saving Faith in Jesus Christ, *John* 3. 16. 3. Holiness of life is also requisite for the obtaining of everlasting life, *Heb.* 12. 14. without holines, no happiness; without sanctification, no glorification.

Chap. 35.
Of saving Faith.

Marke 16. 16.

He that beleeveth and is baptized, shall be saved; but he that beleeveth not, shall be damned.

HAving shewed you the things to be beleeved: we come now to the *Doctrine of Faith.* Faith

Fides quæ creditur, fides qua creditur.

Faith is ſometimes taken for the Doctrine of Faith, or the things which we beleeve, and is the ſame in all that beleeve aright, *Eph* 4. 5. *Jude ver.* 3. but Faith whereby we beleeve, which is called, *The Grace of Faith*, is diſtinct in every beleever, *Rom.* 1. 17. *The juſt ſhall live by his Faith*; that is, by his own Faith, and not another mans; therefore in the Creed, it is ſaid, *I beleeve*; not, We beleeve.

Q. *What is a lively and ſaving Faith?*

A. It is a wonderfull grace of God, by which a man doth apprehend, and apply Jeſus Chriſt, with all his benefits unto

unto himselfe : Faith is the gift of *God*, *Phil.* 1. 29. wrought in the heart of man, by his Word and Spirit, *Rom.* 10. 17. whereby we give assent to Gods Word, and place our confidence and affiance in God, *Heb.* 11. 1.

There are divers sorts of Faith mentioned in the Scriptures: I shall onely here take notice of two sorts. 1. A common Faith. 2. The Faith of Gods elect, *Tit.* 1. 1. the wicked may have a common Faith, which is called *Historicall faith*; they may know the history of the Scripture, and give assent to it as true; which is no better faith then the

Devils

Devils themſelves have: *Jam.* 2.19. *The Devils beleeve and tremble:* but a ſaving and true Faith, is a firme and conſtant apprehenſion, and applying of Chriſt, and all his merits, as they are promiſed and offered in the Word and Sacraments: true Faith hath not onely knowledge of the Word, and an aſſent untó it; but a truſt, confidence, and affiance in God, and Chriſt, and the holy Ghoſt: Faith doth apprehend the promiſe, receive Chriſt, and apply him; and is called *the hand of the ſoule:* Chriſt is the object of Faith by the promiſe, even whole Chriſt, God and Man.

The

The next Point is, How Faith is wrought in the ſoule of man, *Rom.* 10. 17. 1. God uſes the Preaching of the Law, to prepare mens hearts, and by ſhewing them a ſight of ſin, and the curſe and wrath of God due to the ſame; he doth bruiſe their hearts, humble their ſoules, and bring them to a godly ſorrow for ſin, and ſo makes them capable of Faith. Then, by the Preaching of the Goſpel ſet on by the ſpirit of God, *John* 16. 8. makes the ſoule long after Chriſt for reconciliation, redemption, remiſſion of ſin, and eternall life; the ſpirit enlightning

ning the mind, and perſwading the heart to beleeve.

As for the degrees of Faith; there is a weak Faith, and a ſtrong Faith: A weak Faith (if true) doth not onely deſire ſalvation, but reconciliation with God in Chriſt, and beleeveth his ſins are pardonable: A ſtrong Faith is wrought by degrees, till it come to a full aſſurance of the love of God in Chriſt, and the full and free forgiveneſs of his own ſins.

Uſe 1. To confute the errour *of* ignorant, prophane, and wicked people, who will needs perſwade themſelves, and others, That they

they beleeve in Christ, and shall be saved by him; and yet cannot tell how they came by this *Faith*, though they have not so much as the Devils; they tremble not.

Use 2. Of Examination, 2 *Cor.* 13. 5. *Examine your selves whether you be in the Faith*: 1. By the antecedent causes; Was it wrought by the Word and Spirit of God? 2. By the concomitant acts; the rest *of* Gods graces are wrought with *Faith*, and doe accompany it, as hope, love, &c. 3. By the consequent effects, or *fruits of Faith*; *Faith purifies the heart*, *Acts.* 15 9. *Faith worketh by love*, Gal. 5. 6.

Use

Vſe 3. Of comfort to all true beleevers, they ſhall be ſaved: And of terrour to all unbeleevers, they ſhall be damned.

Chap. 36.

Of Juſtification by Faith.

Rom. 5. 1.

Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.

Q. *What truths are to be obſerved here?*

A. Obſ 1. That all true beleevers are juſtified by *Faith.*

2. That all that are ſo juſtified, have peace with *God*, &c.

Q. *What*

Q. *What is Juſtification?*

A. It is an *act of God*, freely of his own mercy and favour abſolving a beleeving ſinner from the whole curſe due to his ſins, and accounting him perfectly righteous in his ſight, unto eternall life in heaven, through the perfect obedience and ſufferings of Chriſt imputed to him by faith.

Q. *What are the cauſes of Juſtification?*

A. The efficient cauſe, is the grace of God: the materiall, is Chriſt our redeemer: the formall is the imputation of our ſins to Chriſt, and his righteouſneſs to us: the In-

ſtrumentall cauſe, is *Faith* within, and the *Goſpel* without: the ſinall cauſe, is the glory of God, and our ſalvation.

Q. *What are the parts of Juſtification?*

A. Two. 1. The pardoning of all our ſins. 2. The accepting us as righteous in his ſight, onely for the righteouſneſs of Chriſt imputed to us, and received by *Faith* alone, *Gal.* 2. 16. *Phil.* 3. 9. now imputation is an accounting or reckoning (as it is often uſed, in *Rom.* 4.) of Chriſts righteouſneſs to be ours, whereby God eſteems the righteouſneſs of Chriſt

to

be ſo ours, as though we had fulfilled the Law, and ſatisfied for ſin in our own perſons: the aſſurance that the obedience and ſatisfaction of *Chriſt* is become ours, is through *faith*: and therfore we affirme, that *faith* juſtifies us, becauſe it is the Inſtrument which both apprehends and applyes Chriſts righteouſneſs to us, *Rom*, 3. 28. it is not for the worthineſs *of faith*, that we are juſtified; but as an inſtrument, or as it were, the hand of the ſoule, receiving and taking hold of *Chriſts* righteouſneſs. Good works are not cauſes of our juſtification, but effects and fruits of it. We

Bona opera non ſunt cauſa regnandi, ſed via ad regnum.

ſtrumentall cauſe, is *Faith* within, and the *Goſpel* without: the ſinall cauſe, is the glory of God, and our ſalvation.

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A. Two. 1. The pardoning of all our ſins. 2. The accepting us as righteous in his ſight, onely for the righteouſneſs of Chriſt imputed to us, and received by *Faith* alone, *Gal.* 2. 16. *Phil.* 3. 9. now imputation is an accounting or reckoning (as it is often uſed, in *Rom.* 4.) of Chriſts righteouſneſs to be ours, whereby God eſteems the righteouſneſs of Chriſt

to

be so ours, as though we had fulfilled the Law, and satisfied for sin in our own persons: the assurance that the obedience and satisfaction of *Christ* is become ours, is through *faith*: and therfore we affirme, that *faith* justifies us, because it is the Instrument which both apprehends and applyes Christs righteousnes to us, *Rom*, 3. 28. it is not for the worthines *of faith*, that we are justified; but as an instrument, or as it were, the hand of the soule, receiving and taking hold of *Christs* righteousnes. Good works are not causes of our justification, but effects and fruits of it. We

Bona opera non sunt causa regnandi, sed via ad regnum.

are juſtified by *faith* alone; but not by *faith* which is alone, without good works.

Now there is a three-fold uſe of good works, 1. That by them we may glorifie *God*, *Mat*, 5. 16. 2. That by them our *faith* may be declared to others to be a lively *faith*, for their good example, *Ja.* 2. 18. 3. That thereby we may make our own calling and election ſure, ſee 2 *Pet.* 1. 5, 6, 7, 8, 9, 10. *Eph.* 2. 10.

Uſe 1. This teaches us, To admire the *free grace of* God, and the love of Jeſus Chriſt in our Juſtification, 2 *Cor.* 5. 21. 1 *Cor.* 1. 30. *Rom.* 5. 6, 7, 8.

Uſe 2. This teaches us, not to

to rely on our own merits, and good works for our justification; but on the mercy of God, and the merits of Christ: for this end, that the merits of Christ may have the whole and onely prayse of our salvation, *Rom.* 3. 28. *Eph.* 2. 8. *Acts* 13. 39.

Use 3. To labour for justifying *faith*, without which we cannot assure our selves that *Christ* dyed for us: how should we prize it when we have it? how should we seek it when we want it? it is wrought by hearing the Word, confirmed by Prayer, and the use of the Sacraments, and true obedience.

Vſe 4. This teaches us, That though we are not juſtified by works; yet we muſt be carefull to maintaine good works, that our *faith* may appeare to be a living, and not a dead *faith*, *Tit.* 3.8. *James* 2.20.

Vſe 5. Of Conſolation; being juſtified by *faith*, we have peace with God: and being reconciled unto God by the death of his Son, we ſhall be ſaved by him, *Rom.* 5.8, 9, 10, 11.

CHAP.

Chap. 37.

Of Sanctification.

1 Cor. 6. 11. *the middle of the ver.*

.... *But ye are Sanctified.*

Q. *What is the Doctrine of the Text?*

A. That all true beleevers are sanctified.

To be sanctified, is to be made holy; so that sanctification is the killing the corruption of our nature, and the renewing of the whole man, in knowledge, and holiness, and righteousness, *Eph.* 4. 22, 23, 24. Sanctification is the work of Gods Spirit,

as appears by the Text. This work is wrought in the mind, will, and affections; yea, in the whole man, soule and body, not by altering the substance of soule or body, or abolishing any natural faculty, or affection; as understanding, love, hatred, joy, &c. but by putting away, and purging out the evill quality in these and the like, and by creating a new holy quality in them, acceptable to *God*, and agreeable to his Word: this is the peculiar work of the Spirit, creating in the elect that new quality of holiness, in hatred of all sin, and purpose to leave it; and love to Gods

Law,

Law, and resolution to doe it in some good measure.

Q. *How doe justification, and sactification differ?*

A. Justification takes away the guilt of sin: Sanctification purgeth away the filth of sin. Justification is in nature before Sactification; but not in order of time, being both together, *Rom.* 8. 30. Justification is called *imputed righteousnesse*, Christs merits being made ours: but Sanctification is called *imparted*, or *inherent righteousnesse*, being a renovation of our nature wrought within us. The Parts of Sanctification are, 1. The mortification of the old man by the

the death of Chriſt. 2. Vivification, or quickening of the new man by the Reſurrection of Chriſt.

Q. *Are Gods children perfectly ſanctified in this life?*

A. No, they are ſanctified but in part, and by degrees; and yet their corruptions are ſo far mortified, that they ſhall never finally prevaile againſt them, and ſhall utterly be removed at the end of this life.

Uſe 1. As the tree is known by his fruits; ſo we may know our Election, Vocation, Adoption; and our Juſtification, by our Sanctification, *Rom.* 8. 30. 2 *Cor.* 5. 17.

Uſe

Use 2. To reprove those prophane people, that say, *They have good hearts, when their lives are wicked.* Sanctification and renewed holines begin at the heart, and changes that first; but it hath an influence also into the life, and alters the conversation in some good measure, *Ezek.* 36. 26, 27. God will not onely renew the minde, the will, and affections; but the whole man.

Use 3. Let us examine, whether we be sanctified, or no: have we had any experience of the work of grace upon our hearts? have we been humbled with the sight and sense

ſenſe of ſin, and the curſe and wrath of God due to us for the ſame? have we been convinced of the all-ſufficiency of Jeſus Chriſt to ſave us? doe we find our ſins mortified by the death of Chriſt? *Rom.* 6. 6,7. and by his Spirit, *Rom.* 8. 13. and doe we finde our ſoules quickened by his Reſurrection? doe we finde a change in our lives, flowing from a principle of life and grace within? ſeeing outward reformation, without inward renovation, is but meer morality, formality, or hypocriſie.

Uſe 4. Labour therefore to be holy in heart and life, 1 *Pet.* 1. 15, 16. and conſider, *Heb.* 12.

12.14. as alſo, *Rom.* 6. 22.

Uſe 5. This is comfort to ſuch as are ſanctified here, they ſhall be glorified hereafter. Grace is the was to glory; holineſs is the way to happineſs: no unholy man or woman ſhall enter into Gods holy place, *Rev.* 21. *laſt.* It is alſo terrour to all enemies of holineſs, *Rev.* 22. 11. 12.

2. It is comfort to us, in regard of the imperfection of our ſanctification, though we be but ſanctified in part; yet are we ſanctified in every part 1 *Theſ.* 5. 23. we have here the perfection of Parts, but ſhall have hereafter the perfection of Degrees.

CHAP.

Chap. 38.

Of Regeneration, or the New Birth.

John 3. 3.

----- *Except a man be borne again, he cannot see the Kingdome of God.*

Obs. That no unregenerate man, or woman shall enter into the Kingdome of God.

Q. *What is Regeneration?*

A. Regeneration, or the new birth, by which we are spiritually borne again, is a work, or act of Gods wonderfull power, begetting the elect againe unto himselfe, by the

the Ministry of the Word, through the operation of the Spirit, *Jam.* 1. 18. 1 *Pet.* 1. 23. that of the children of wrath (by the desert of sin) they might be made by grace, through Faith in Christ, the sons and daughters of God. Regeneration, and sanctification are not to be confounded: Sanctification is sometimes called regeneration, renovation, conversion, repentance, and glorification, in regard of the inchoation and beginning of it: Although we conceive not the order of Gods working; yet let us know, that these things are wrought together at the same time:

time : and let us labour to experience the truth of them wrought in our ſelves.

As for the order of Gods regenerating, the Word preſents to the ſoule the loſſe of God, and his Image, and that is done by the glaſſe of the Law. 2. The Lord brings the ſoule to the ſight and ſenſe of this loſſe; and then, by the Preaching of the Goſpel, he ſhews the remedy by Chriſt, faith applying the promiſe.

Now the Spirit of regeneration by the promiſe, works three diſtinct acts in the ſoule, 1. Conception. 2. Quickening. 3. Birth. 1. Conception, when the ſeed of the Word

Word is retained and kept in the ſoule. 2. Quickening, when the life of grace is infuſed into the ſoule. 3. Birth, when the ſoule comes to be alive unto God, and apprehends this new life, and that ſhe is made a new creature.

The Reaſon why no unregenerate perſon can enter into the Kingdome of God, is, becauſe that people muſt not onely be juſtified by Faith in Chriſt for pardon of ſin; but muſt have Gods Image renewed in them, to be like to God, and Chriſt, in holines and righteouſneſs: no unholy thing muſt enter into that holy place, *Heb.* 12. 14. *Pſal.* 15. 1, 2. *Rea.*

Vſe 1. This teaches us the neceſſity of regeneration, and being borne again, and made new creatures, *John* 3.7. Oh that we were all convinced of this neceſſity, how carefull and painefull would it make us, in hearing, reading, praying, meditating, till we could experience the work of grace upon our hearts, that we might finde a bleſſed change in our hearts and lives; that we might find ſome comfortable aſſurance from the word and ſpirit of God; that we are tranſlated from the ſtate of *nature*, unto the ſtate of *grace*.

Vſe 2. This reproves all them, who though they be dead

dead in sin, *Eph.* 2. 1. and voyd of the life of grace, as all unregenerate ones are, *Eph.* 4. 18. yet are merry and jolly, *Rom.* 7. 9. never considering the necessity of regeneration. 2. All hypocrites are here condemned, who doe the Duties of life, without the life of Duties; who are onely outside Christians, and have onely a name that they live, but are dead, *Rev.* 3. 1. their case, without timely repentance, very dangerous.

Use 3. Of Examination, whether we be regenerate, and borne again, or no; try thy conception by the Word and Spirit of life, the quicke-

ning power, and the new birth, this will be evident by the operations of life; the new creature will walke in newnes of life, *Rom.* 6. 4 5. *Rom.* 8. 5. as the minde is, so will the life be; when all our actions proceed from a Principle of life and grace within.

Use 4. Of Exhortation, To Pray for the Spirit of the Lord Jesus his Resurrection, by which the soule is quickned, 1 *Pet.* 1. 3. attend diligently upon the Preaching of Gods Word, see *Eze.* 37. 4. 5. 6. *Quench not the Spirit: Despise not prophecyings*, 1 Thes. 5. 19, 20. and he will breath life into the dead soule.

CHAP.

Chap. 39.
Of Repentance and Conversion..

Acts 3. 19.

Repent ye therefore, and be converted, that your sins may be blotted out, &c.

Obs. That it is the Duty of all men and women to Repent, and be converted, *Acts* 17. 30.

Q. *What is Repentance?*

A. It is a change of the mind, being sorry for sin, with a purpose of amendment of life: so that it is a turning from sin unto God, called in the old Testa-

ment, *Converſion*, Joel 2. 12. This repentance is two-fold, *Legall*, and *Evangelicall*: The firſt is, For feare of puniſhment, as in *Judas*, *Mat.* 27. 4. this is not true repentance; but a change of the minde, amendment of life; for the love of God, is true repentance, ſee 2 *Cor.* 7. 9, 10. and as the needle makes way for the thred; ſo the Law makes way for the offer of Chriſt in the Goſpel, *Gal.* 3. 24. yet properly, repentance is an effect of the Goſpel, *Acts* 26. 18, & 20.

μεταμέλεια, pœnitentia, à pœnâ

μετάνοια reſipiſcentia, formidine pœnæ, virtutis amore.

The parts of repentance are two, 1. *An averſion*, or *turning from evill*. 2. *A Converſion*, or *turning unto good*, Iſa. 1. 16. 17.

Receſſus à malo, acceſſus ad bonum. Vide Pet. Mart. loc. com.

The

The Reasons why every one ought to repent, are:

1. Because without Repentance, *No man can enter into the kingdom of heaven*, Mat. 18. 3.

2. Without Repentance, *there is no remission of sins*, Acts 2. 38,

3. Because without Repentance, *We must certainely perish*, Luke 13. 3.

Use 1. To teach us, That Repentance is not onely a reforming of grosse evills; but a change of the heart and life in a new conversation: but they that continue in grosse sins, are far from Repentance.

Use 2. This teaches, That Repentance is a work of great

difficulty; it is no eaſie matter to leave our ſins, and turn to God. Repentance is the gift of God; and worke of God, *Jer.* 31. 18. 19.

Uſe 3. This teaches us That after we have repented and are converted, we muſt dayly renew our Repentance that as we ſin dayly, ſo muſt we labour to have our pardon renewed, and our decayes in grace repaired, *Rev.* 2. 5.

Uſe 4. Of comfort to all repentant ſinners, they ſhall have pardon, and their ſins ſhall be blotted out, as it is in the Text; and as *David* prayes, *Pſal* 51. 1. and therefore they are bleſſed, *Pſ.* 32. 1.

So

So it is terrour to the ungodly, and impenitent, that live and dye in their sins without Repentance, they shall perish everlastingly, *Luke* 13. 5.

Chap. 40.

Of the means of begetting, and encreasing Faith.

Rom. 10. 17.

Faith commeth by hearing, and hearing by the Word of God.

Q. *How is Faith wrought in us?*

A. Inwardly by the Spirit of God, as the Author: Outwardly by the Reading, Preaching of the Word, and Cate-

Catechizing, as the Instrument thereof, *Rom.* 10. 14. *Heb.* 5. 11. 12.

Obs. 1. Faith is wrought by hearing the Word of God.

2. Hearing comes by reading, preaching, & Catechizing.

Exp. Faith is the gift of God, infused into the soule by the use of means, which are, reading of the word, and opening and applying of it by powerfull Preaching, and instructing of the people by the Law and Gospel, in the chiefe Grounds of Christian Religion; when Ministers speak to the eare, and God is pleased to speak to the heart, and to work upon it by his grace and Spirit:

Spirit: he gives Faith to beleeve the promiſes of God made in Chriſt concerning the forgiveneſs of ſins, and eternall life.

The Word works Faith in us, by ſhewing us our miſery by nature in the glaſſe of the Law, *Rom.* 3. 23. and our remedy by Chriſt in the mirrour of the Goſpel, *Jo.* 16. 8. the Spirit works by the word, when it teaches us to apply the Word generally ſpoken to our ſelves in particular. Faith is increaſed alſo by hearing of the Word, by Prayer, and uſing the Sacraments, 1 *Pet.* 2. 2. *Lord encreaſe our faith.*

Uſe

Vſe 1. This convinces us of the neceſſity of Preaching and hearing the word of God 1 *Cor.* 9. 16, 17. and if there be a neceſſity of Preaching, then there muſt be a neceſſity of hearing : 1 *Cor.* 1. 21. *It pleaſed God by the fooliſhneſs of Preaching, to ſave them that beleeve. Whether they will heare, or whether they will forheare,* *Eze.* 2. 5. yet we muſt Preach, and let the people know, that they that neglect the Word and Ordinances of God, neglect the means of grace, and their own ſalvation.

Vſe 2. Examine, whether we have got *faith* by all our hearing, 1 *Cor.* 13. 5. Now becauſe

ause true *faith* purifies the eart, *Acts* 15. 9. works by ove, *Gal.* 5. 6. brings forth ood works of holineſs and ghteouſneſs *Jam.* 2. we muſt xamine how we came by our aith, whether by Tradition om our Fathers, or by the reaching of the Doctrine of aith, *Gal.* 3. 2.

Vſe 3. If hearing the word e a meanes to increaſe aith; then it is a groſſe er- our to think, that when men re brought to beleeve in Chriſt, they need heare no more, nor Pray no more: but we muſt know, that the word is given us for edifying and building of us up in our moſt holy

holy Faith, as well as for the begetting of Faith in us, *Acts* 20. 32. it is not enough to lay a good Foundation, except the Superſtructure be alſo finiſhed: ſee *Eph.* 4. 11. God works his graces in us by degrees, and increaſes them by little and little, that we might grow in grace, and in the ſaving and experimentall knowledge of Jeſus Chriſt, till we come to perfection, and to that fulneſs of meaſure, that God hath appointed us to come in his Son, 2 *Pet.* . *laſt.*

CHAP.

Chap. 41.

Of Prayer.

1 Thes. 5. 17.

Pray without ceasing.

Obs. That it is the Duty of all true Christians to Pray to God without ceasing.

Exp. The meaning of the words is not, that we should doe nothing els but Pray, as some Hereticks have imagined: but that we should Pray fervently, & frequently, without intermitting one day, but Praying as often as occasion shall require, and opportunity permit.

Ἀδιαλείπτως, *sine intermissione.*

Q. *What*

Q. *What is Prayer ?*

A. It is a calling upon God in the name of *Christ*, with the heart, or with the voyce, according to his will, for ourselves and others.

Precatio est vel mentalis, vel vocalis.

What are the Reasons *why we ſhould pray and call upon God ?*

1. The command of God, *Pſal.* 50. 15. 2. Gods Promiſe, that he will heare us, *Mat.* 7. 7. *John* 16. 23. 3. *Chriſts* example, he Prayed conſtantly. 4. The examples of the Saints of God. 5. Our own wants and neceſſities, with the experience of *Gods* granting our Prayers. 6. Becauſe by Prayer God is glorified,

Prayer

Prayer being a principall part of his worship and service.

The Parts of Prayer are especially three, 1. Confession. 2. Petition. 3. Thanksgiving. 1. We must confesse all our sins to God, so far as we can know and remember them; and when we cannot, we must Pray with *David*, *Psal* 19. 12.

2. We must Petition *God* for preventing of things hurtfull, and for obtaining of things needfull, for this life, and that which is to come.

3. Thanksgiving, wherin we render thanks to *God*, both for his goodness in generall, and for his particular mercies.

Vſe 1. This teaches us the neceſſity of this duty of Prayer; if we be ſenſible of our wants, or of the glory of God, or of the good of his Church and People, or know our own Duty; we muſt not ceaſe from Prayer.

Vſe 2. This reproves ſeverall ſorts of people, 1. Thoſe that ſeldome or never Pray; God hath threatned his curſe againſt ſuch families and perſons, *Jer.* 10. *laſt.*

2. It reproves ſuch, as ſeldome call upon God, *Job* makes it the ſigne of an hypocrite, *Will he alwayes call upon God?* Job 27. 10. that is, he will not, the *Interrogation* having

ing the force of an *negation.*

3. It reproves ſuch, as out ſelfe-conceit of their own orthineſs, and ſuperlative olineſs, think they need not ay, nor ſo much as ſay *Grace* fore or after their meat; ough our Saviour Chriſt ayed conſtantly: and the poſtle St. *Paul* tells us, *That ery creature is ſanctified by Word of God, and Prayer,* Tim. 4. 4,5. and though *God* nows our wants, and how to pply them; yet he will be ught unto for all theſe ings, and not onely all good ings for ſoule and body; ut the Spirit of God is by o means ſooner obtained,

then by Prayer, *Luke* 11. 13.

Vſe 3. This exhorts us to Pray to God alone in the name of Chriſt, by the aſſiſtance of his Spirit, and to Pray with *faith* to be heard: we muſt not pray to Saints or Angels, becauſe we may not beleeve in any creature, *Rom.* 10. 13, 14. God is *Omnipotent*, and able to help us, and *Omniſcient*, & knows all our wants, and *Omnipreſent*, willing and ready to help us: we have no promiſe to ſpeed, but in the name of Chriſt, by whom we have acceſſe to God, *Eph.* 3. 12. if we hope to ſpeed, we muſt Pray in *faith*, *James* 1. 6, 7. we muſt Pray alſo for

others

others, 1 *Tim.* 2. 1, 2, 3. It is our duty also to give thanks to God, because this is al that God requires of us, or that we can returne to God, *Psal.* 116. 12, 13. Againe, thankfulnes is the way to obtaine more blessings, and it shall be our business in heaven to prayse God, when all other Duties shall cease.

Gratitudo est beneficiorum medium.

Use 4. Of Admonition, That we carefully observe what returne we have of our Prayers, how God answers our requests, and performes our Petitions, and how we speed in our Prayers, *Psal.* 85. 8. if *God* be pleased to grant our requests, we must be

thankful; if he delay and defer, we muſt not limit God, but waite his time: if he hear not at all, it is for our good: St. *James* tells us, *Ye aske and receive not, becauſe ye aske amiſſe,&c*, James 4. 3. God alwayes hears us for our profit, though not alwayes according to our deſire.

Deus ſemper exaudit ad utilitatem, ſi non ad voluntatem.

CHAP. 42.

Of the LORDS *Prayer.*

Mat. 6. 9.

After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name.

Q. WHat *Rule of direction have we whereby to frame our prayers?*

A. The

A. The whole Word of God: but more especially, the Lords Prayer.

It is called the Lords Prayer, because the Lord Jesus taught it to his Disciples: it may be lawfully used as a Prayer: but it is especially commended unto us, as the patterne of Prayer; our Saviour saith, *Pray after this manner*, this Prayer being a rule of direction to frame our Prayers by.

Q. *How many parts hath this Prayer?*

A. Three, 1. A Preface. 2. Six Petitions. 3. The Conclusion. The Preface is in these words, *Our Father which*

art in heaven: The reaſon of the Preface is, becauſe we ſhould prepare our ſelves before we pray, els we ſhall *offer the Sacrifice of Fooles.*

God is called *Our Father* by Adoption and Grace through Chriſt, as he is Father of all by Creation.

Now the Reaſons why we call *God, Our Father*, and not *My Father*, is, Becauſe we ſhould pray for others as well as our ſelves.

Πατὴρ ἀνδρῶν τε, θεῶν τε. Homer.

Ὃς ὑπέρτατα δώματα ναίει, Heſiod.

3. The Reaſon why we ſay *God is in heaven*, is, Becauſe he is pleaſed to manifeſt himſelfe moſt in heaven, though he be every where, and confined to no place; yet we muſt

must lift up our hearts to heaven when we pray.

Use 1. If *God* be *Our Father*, This teaches us to call upon his name with boldness and confidence, if we have any comfortable assurance that he is our Father, not onely by Creation, but by Regeneration, and the new birth, having his Image renewed in us, *Rom.* 8. 15, 16. and if God be *Our Father*, we should behave our selves as obedient Children, 1 *Pet.* 1. 14. 15, 16, 17.

Use 2. This teaches us, That wicked and ungodly men cannot rightly say the Lords Prayer, they cannot call God Father, *John* 6. 44. *Prov* 15. 8. they

8. they ſin if they pray; and they ſin if they pray not: yet it is a leſſe ſin to faile in the manner, then to omit the Duty of prayer, *Acts* 8. 22. Let men therefore learne the difference between ſaying a Prayer, and praying a prayer, that they may prepare themſelves to that holy Duty, *and may pray with the ſpirit, as well as with the underſtanding*, 1 *Cor.* 14. 15.

Uſe 3. Of comfort, ſeeing no Chriſtian is ſo poor and vile in his own eyes, but he may come freely to his Father; no creature can hinder him from calling upon God, nor from receiving comfort from

from him, *Jer.* 3. 19.

Of the firſt Petition, *Hallowed be thy Name.*

Q. *What may we obſerve from theſe words?*

A. Obſ. That the name of God is to be hallowed.

Exp. To *hallow* ſometimes ſignifies, *of unholy, to make holy*, or *to ſet a part to an holy uſe.* But here we *hallow* the Name of God, when we ſanctifie and reverence, when we confeſs and profeſs holily the Name of God. By the Name of God is meant God himſelfe, his Titles, Properties, Word, and Works, or any thing whereby he makes himſelfe

ſelfe known. Here we pray, that Gods infinite Majeſty may be magnified and glorified, by an inward acknowledgement, by ſpeaking good of his Name, *Pſal.* 100. 3. and by walking in holineſs and righteouſneſſe before him, *Mat.* 5. 16.

Uſe 1. This teaches us, That though *Gods* name cannot be more hallowed or ſanctified in it ſelfe then it is; yet it may be ſanctified by us, by our holy and reverend thinking and ſpeaking of him, and by our holy walking before him.

Uſe 2. This reproves thoſe that doe profeſs the Name of *God*

God and Christ, and yet dishonour him with their lives, *Tit.* 1. *last.* and give occasion to others to blaspheme the name of God, *Rom.* 2. 24.

Use 3. This teaches us, to honour and glorifie God, by praying to him, and swearing by his Name, when lawfully called thereunto, *Deut.* 6. 13. to give thanks unto him for all the mercies we experience, and to take heed we neglect not prayer, nor use rash swearing, or false swearing, or any other thing by which God is dishonoured.

Of the second Petition.

Q. What is the second Petition?

A. Thy

A. Thy Kingdome come, *Mat.* 6. 10.

Obſ. That it is the Duty of Chriſtians to pray, That the Kindom of Chriſt may come.

Exp. The Devill hath his kingdome on earth, and all men by nature are his bond-ſlaves, and ſubjects: Chriſt alſo hath his Kingdome, that is, his Church.

Now the Kingdome of Chriſt is two-fold: the Kingdome of grace, and the Kingdome of glory. So that we pray in this Petition, That men may be turned from the power of Satan, unto God, that the number of true beleevers may be increaſed; that

at the Kingdome of grace
ay be enlarged, and the
ingdome of glory haſtned.
Uſe 1. This teaches to pray,
hat ſuch as are under the
ower of Satan, may be con-
rted, and brought into
hriſts Kingdom, *Acts* 26. 18.
hat Chriſt may rule in the
earts of his choſen, by his
Word and Spirit here, and
ay perfect their ſalvation in
eaven hereafter: that God
ould preſerve able, painfull,
nd faithfull Miniſters for the
ropagation of the Goſpel,
nd for the converſion of ſin-
ers unto *God*, and good Ma-
iſtrates, to be nurſing Fa-
hers unto his Church, and

good

good Governours of the Common wealth; and that Christ would haſten his coming to Judgment, *Rev.* 22.21.

Uſe 2. To try whether we belong to the kingdome of Satan, or of Chriſt: if we be tranſlated from the ſtate of nature unto grace; if we be not dead in ſin, but quickned by Chriſt, then may we have aſſurance through Faith, that we belong to the Kingdom of Chriſt, *Eph.* 2. 1,2,3,4,5,6.

Uſe 3. Of Comfort, The Kingdom of grace will ſhortly be ſwallowed up in the Kingdome of glory: waite but a while, and ſin and miſery ſhall have an end, and we

ſhall

hall rejoyce with everlasting
oy upon our heads.

Of the third Petition.

Q. What is the third Petition?

A. Thy will be done in
arth, as it is in heaven, *Mat.*
. 10.

Obs. That Christians ought
o pray, that *Gods* will may
e done in earth, as it is in
eaven.

Exp. *Gods* will is either se-
et or revealed, *Deut.* 29.29:
secret things we desire that
he good pleasure of *God* may
e fulfilled, whatsoever we
oe, or suffer. 2. We pray
hat the will of *God* revealed
his Word, may be knowne
f us, and obeyed of us, both

in our active obedience, in doing his will; and in our passive obedience, in suffering according to his will. 3. We Pray that we may doe the will of *God* readily, willingly, and chearefully, as the Angels doe in heaven.

Use 1. To teach us to pray, *Lord, not my will; but thy will be done*: and also to endeavour to know the will of *God*, that we may doe it; and not the will of Satan or of the flesh: and though we cannot perfectly fulfill the will of God, as we ought to doe; yet we must endeavour to doe it readily, and willingly.

Use 2. This reproves them,

that

that neglect the doing of *Gods* will, and doe their own wills, and the works of the Devill, *John* 6. 44. *fulfilling the desires of the Flesh*, or as it is in the Greek, *the wills of the Flesh*, and of the *mind*, *Eph.* 2. 3. τὰ θελήματα.

Use 3. This should comfort us in all our sufferings in this world, seeing nothing comes upon us, but according to the will of *God*; and if we Pray that the will of God may be done: then must we not murmur, nor repine at his will, but patiently abide the good pleasure of the Lord, 1 *Pet.* 4. 19. and let us live not to our lusts and wills, but to

the will of God, 1 *Pet.* 4.2.

Of the fourth Petition,
Mat. 6. 11.

Q. *What is the fourth Petition?*

A. Give us this day our dayly bread.

Obſ. That Chriſtians ought to Pray for all things needfull, both for their ſoules and bodies.

Exp. Give us, that is, beſtow upon us, and ſend us all things that be needfull. *This day*, that is, ſo much as is fit for our condition, and our preſent neceſſity. *Our bread*, that is, that which is our own goods gotten by lawfull means, by *Gods* bleſſing upon our lawfull labours. *Dayly bread*,

bread, or bread for our substance, not superfluities, but necessaries, such as may suffice nature to uphold the fraile substance of our bodies in health and strength. *Bread* is here taken for *food and raiment*, and all things necessary to our bodily sustenance, by a figure called *Synecdoche*, *Bread* being the principall stay and staffe of life, *Isa.* 3. 1. some doe include in this Petition, *The Bread of life*, *Jesus Christ*, *John* 26. 33, 34, 35. as also, *The spirituall food of our soules*.

Ἄρτον ἐπιούσιον. Panem super substantialem

Use 1. This teaches us, that as the three former Petitions concerne *Gods* glory: so the

three laſt concern
and all things n
our ſoules and bo
we are not to Pr
lutely, as in the t
Petitions: but wi
dition, ſo far, as th
Gods glory, and ou

Give us our bre
here taught, that
well as poor, ough
Prayer; for all ou
Gods gifts, *James*
it is *Gods* bleſſing
nouriſhment unto
Mat. 4. 4.

Uſe 2. Where
for *dayly bread*, t
teach us to be co
our eſtate and con

poor or meane soever, 1 *Tim.* 6. 8. this contentation was in *Jacob*, *Gen.* 28. 20. and was practised by St. *Paul*, *Phil.* 4. 11.

Prov. 30. 8 *Ale me cibo dimonstra mihi.* Trem.

Use 3. Whereas we pray for *Our dayly bread*, this teaches us, to get our living by lawfull means, by our own labour in a good and honest Calling, *Gen.* 3. 19. 2 *Thes* 3. 10. that is not ours which we get by oppression, stealing, lying, or any other unjust, or deceitfull means.

Use 4. This teaches us, that we ought to Pray as well for temporall, as spirituall blessings; God will be sought unto for both, as also to be thankfull for both, and to de-

pend upon Gods Providence for our bodies, as well as for our ſoules, without diſtruſtfull or diſtracting cares: The Apoſtle *Paul* exhorts us, *Phil.* 4. 6. *Be carefull for nothing: but in every thing by prayer and ſupplication, with thankſgiving, let your requeſt be made knowne unto God*: the *Greeke* word ſignifies, *a vexing, perplexing, and diſtracting care*: a moderate and provident care is commended; but a diſtracting and diſtruſting care is condemned, ſee *Mat.* 6. 33. 34. *Luke* 12. 32.

Μηδὲν μεριμνᾶτε.

Of the fifth Petition.

Mat. 6. 12.

Q. *What is the fifth Petition?*

A. For-

A. Forgive us our debts, as we forgive our debters.

Obs. That it is the Duty of Christians to Pray to God to forgive them their trespasses, as they forgive others.

Exp. To forgive sin is to absolve from the guilt and punishment of it; to cover it, and not to impute it, or call men to a reckoning for it: Sins in the *Greeke* are called *Debts*, because we are bound to make satisfaction to God for them, except his Justice be satisfied by another. Our forgiving others is not a cause why God *forgives us*; but a signe that God hath *forgiven us*, and an effect of his *forgiveness*.

τὰ ὀφειλήματα. *Debita, quia debemus Deo, vel obedientiam, vel pœnam.*

The

The wrong done to us, we ought to forgive, though we make use of the Law to recover our damage: but the sin, being a violation of Gods Law, God onely can forgive, *Psal.* 51. 1, 4.

Use 1. This teaches us, That when we Pray for forgiveness of our sins, we labour to be sensible of them, by confessing how grievous sinners we are before God, *Pro* 28.13.

Use 2. This teaches us, to forgive others, as freely as we would be forgiven at Gods hand; for if we retaine malice and hatred, or a desire and purpose of revenge in our hearts: we cannot Pray this

Peti-

tition as we ought; for we
y, *That God would forgive*
no otherwise, then we for-
e others.

Use 3. To teach us, how to
ke a tryall, whether our
s be forgiven, or no: if we
ely beleeve in Christ, and
ent of our sins, and forgive
hers from the heart that
ve offended us, it is a good
ne, that God hath forgiven
, *Mat.* 6. 14, 15.

Use 4. Of comfort to such
have their sins forgiven,
om. 4. 6, 7, 8. what comfort
n a man have in any thing
this world, when his sins
e not pardoned? as a con-
emned man can rejoyce in
nothing

nothing but his pardon. An
as we ſin dayly, ſo we mu
pray dayly for pardon ; *f*
in many things we offend all
and 1 *John* 1. 8. *If we ſay th*
we have no ſin, we deceive o
ſelves, and the truth is not in u

Thus praying for pardo
for Chriſts ſake, not for o
own ſakes, we ſhall heare tha
comfortable anſwer, *Thy ſi*
be forgiven thee.

Of the ſixth Petition.

Mat. 6. 13.

Q. *What is the ſixth* Petition

A. And leade us not int
temptation ; but deliver u
from evill.

Obſ. That Chriſtians ough
to Pray, that they *be not lea*
int

temptation ; but delivered n evill.

Exp. Theſe words are but e Petition, and have two rts. 1. Temptation is any all, whereby *God* is pleaſed try our faith, patience, obe- nce, and the like, *Gen.* 22. 2. *mes* 1. 2. Or ſecondly, Tem- ation is whereby the heart nticed to ſin, by the Devill e World, or the Fleſh: thus d tempts no man, that is, oves no man to ſin, *Ja.* 1. 14. *To be lead into temptation*, is *be overcome of it, and to fall to ſin*: God is not the Au- or of ſin; but he is ſaid *to ade us into temptation*: Firſt, *hen he ſuffers us to be lead* in-

to

to temptation
ing his grace.
up to our own
delivering of
for the punish

The Devil
ward suggesti
objects ; the
examples, or
ments : the
when we are
own corrupti

δελεαζόμενος. *Metaphora à piscatoribus.*

To deliver
either to free
or to support
in due time t
py issue and
of it. By *Ev*

ὁ πονηρὸς.

Devill, who is
one : or els,

tation, by withdraw
race. 2. By giving u
r own lusts. Or 3. B
ng of us up to Satan
unishment of sin.
Devill tempts by in
ggestions, or outwar
the World by ba
s, or wicked allure
the Flesh temptet
are inticed by ou
ruption, *James* 1. 1
liver us from evill, i
free us quite from it
port us under it, an
me to give us a hap
and deliverance ou
y *Evill* is meant th
ho is called, *The evi*
els, *the evill of sin*
o

the evill of punishment.

Use 1. To teach us, That as pardon of sin, and temptation are inseparable companions; so we should Pray not onely for pardon of sin, but also for power against sin; and that God would be pleased not to suffer us to be carried away by the temptations of the *World*, *the Flesh*, *and the Devill*, but that he would deliver us from the evill both of sin and punishment.

Use 2. Of Comfort, seeing God is pleased to suffer us to be tempted, he often turnes it to our good, *James* 1. 2, 3, 4. and we may be comforted in this, That it is the Lords will

that

that his Church and People ſhould be tempted: and he hath promiſed to give a gracious iſſue, 1 *Cor.* 10. 13. and will deliver us both from the Devill and ſin, and from eternall damnation.

Of the Concluſion of the Lords Prayer, Mat. 6. 13.

For thine is the Kingdome, and the Power, and the Glory, for ever. Amen.

Exp. This Concluſion is added, as a reaſon of all the Petitions: *God* being able, and willing to grant our Prayers, for his own Glory. *Amen*, is a note of aſſurance and confidence.

Godl

Gods Kingdome being gene-
all over the world, and ſpe-
ciall over his Church, gives us
a confidence to Pray; as alſo
his *Almighty power*, that he is
able to heare and help us.
And the Glory; He will help
us, that we may glorifie him:
Gods eternity is added to his
Kingdome, Power, and Glory, to
note, that he will be the ſame
God to us, that he was in all
ages paſt.

Vſe 1. This ſhould encou-
rage us, to goe boldly to the
Throne of Grace, ſeeing *God*
is able, and willing to heare,
and help us; and will doe it
for his glory, and for his own
names ſake.

Vſe 2. This ſhould teach us thankfulneſs, after God hath been pleaſed to hear our Prayers, and grant our requeſts, *Pſal.* 50. 15. aſcribing *Kingdome, Power, and Glory* to him: and in teſtimony of our aſſurance to be heard, we ſay *Amen*, which is an *Hebrew* word, and made common in *Greeke, Latine*, and *Engliſh*. *Amen* ſignifies truth, *Iſa.* 65. 16. *the God of truth*; the word in the Originall there rendred *Truth*, is *Amen, So be it*, or *ſo it is*, or *ſhall be*: to ſhew the truth and certainty of the thing, ones aſſent to it, and aſſurance of it.

CHAP.

Chap. 43.
of the Law of God in Generall,

John 1. 17.
The Law was given by Moses--

Q. *WAs there no Law before* Moses?

A. Yes: The Law of Nature was written in mens hearts from the Creation, Rom. 2. 14, 15.

Q. *What needed then the Law to be given by* Moses?

A. Because by the fall of Adam, the Law of Nature was much dimmed and defaced.

Exp. We may observe the

difference of the ſeveral Laws of God: for, beſides the *Moral Law*, there is another called *Judicial*; and the third called *Ceremonial*. The *Moral Law* is a perpetuall rule of good manners: The *Judicial Law* was a Statute Law, for Judgements and Cenſures: The *Ceremonial Law* was converſant about Rites, and Ceremonies to be uſed in the Service of God. The *Ceremonial Law* ceaſed when *Chriſt* came, as the Starrs diſappeare when the Sun ariſeth: The *Ceremonies* were Types of Chriſt, they were the ſhaddows, he the ſubſtance. As for the *Judicial Law*, though it be abrogated

ated; yet the Generall equi-
y of it doth remaine.

2. We may obſerve the dif-
erence of the *Old Teſtament*,
nd the *New*. 1. They agree
n the Author, *God*. 2. In the
nd, *Eternall life*. 3. They
gree in their *ſweet Harmony*
nd *conſent*. They differ, 1. In
he *manner and time of their*
evelation, *as in other things*;
ut this may ſerve as a taſte
f the reſt.

3. We may obſerve the uſe
f the Law under the Goſpel;
nd that is three-fold: 1. *Co-*
rcere, to be a bridle to curbe
nd reſtraine ſin. 2. *Damnare*,
o condemne ſin. 3. *Docere*,
o teach us what ſin is, and

what our miſery is in the ſtate of Nature, *Rom.* 3. 20. *By the Law is the knowledge of Sin* that ſo knowing our miſery by Nature, we may ſeek unto Chriſt for remedy; *Gal.* 3. 24 *The Law was our Schoolemaſter to bring us unto Chriſt.*

Uſe 1. This teacheth us, what Duty God requireth of man, and that is obedience to his revealed will; and that the rule which God hath revealed unto man for his obedience, is the *Moral Law.*

Uſe 2. This teacheth us, to know our Chriſtian liberty, that we may uſe it ſo, as not to abuſe it, and how far we are freed from the Law. 1. We

are

not freed from the obedi-
ce of the Law, for it is a
rpetuall rule of righteouſ-
ſe. 2. We are not freed to
, but from ſin, *Rom.* 6. 1.
t we are freed from the rig-
ur, and exaction of the Law,
hich requires perfect obedi-
ce : our imperfect obedi-
ce being accepted through
e perfect obedience of Je-
Chriſt : though we cannot
fill the Law in an exact
nner ; yet we may doe it
a true endeavour, *Pſ.* 119.6.
We are freed from the curſe
d malediction of the Law,
m. 8. 2, 3. *Gal.* 3.13. 3. We
e freed from the irritation
the Law : The Law ſhall

not now ſtir up ſin, as it doth without Chriſt: the more it forbids ſin, the more doe naturall men ruſh into it, *Rom.* 7. 8. we are all prone to vice, and to eate *of the forbidden Fruite.*

Nitimur invetitam ſemper cupimuſque negata,

Uſe 3. This condemnes the licentious *Antinomians*, who deny the uſe of the Law under the Goſpel, and ſay, *They cannot Sin:* contrary to Saint *John*, 1 *John* 1. *laſt.*

Uſe 4. Of Comfort to all, that being led by the Spirit, have the Law written in their hearts, *Jer.* 31. 33. *They are not under the Law, but under Grace*, Rom. 6. 14.

CHAP.

Chap. 44.

Of the ten Commandements.

Q. *Where is the* Moral Law *summarily comprehended?*

A. In the ten Commandements.

Q. *What is the summe of the ten Commandements?*

A. To love the Lord our God with all our heart, with all our soule, with all our strength, with all our minde, and our neighbours as our selves, *Mat.* 22. 37, *&c.*

Exp. The ten Commandements are divided into two Tables:

Tables: The first containing our *Duty towards God.* The second, our *Duty towards our Neighbour.*

Now for the better expounding of the Commandements, I shall give you some short rules.

1. Every affirmitive includeth a negative, and so on the contrary; that is, where any duty is commanded, the contrary sin is forbidden: and where any sin is forbidden, the contrary duty is commanded: sins of omission being forbidden, as well as sins of commission.

2. Where any sin is forbidden, all of the same kinde are

re forbidden: and so on the contrary.

3. Where any sin is forbidden, all the meanes, signes, and occasions of it are forbidden, together with all the degrees of it: and so on the contrary.

4. Duties are to be procured, and Vices avoyded, not onely in our selves, but also in others.

5. The Commandements are so linked together, that he that breaks one, breaks all, *James* 2. 10.

Of the first Commandement.

Exod. 20. 1, 2, 3.

Q. *What is the first Commandement?*

A. Thou

A. *Thou ſhalt have no other Gods but me.*

Q. *How many parts hath this Commandement?*

A. Two, A Precept; and a Reaſon, which is expreſſed in the Preface to the Commandements, *I am the Lord thy God, &c.*

Exp. The Preface to the ten Commandements teacheth us, That becauſe God is the Lord, and our God, and our Redeemer from the houſe of bondage, the ſlavery of ſin, and Satan; therefore we are bound to keep all his Commandements.

The duties commanded here, are, 1. To have the Lord

Lord for our God, to love him, and feare him above all, to put our whole truſt in him, and to make our Prayers unto him alone. 2. To know, and acknowledge him to be the onely true God, and our God, and to worſhip and glorifie him alone.

The ſins forbidden in this Commandement, 1. *Atheiſme*, or a denying of God, *Pſ.* 14. 1. 2. The not worſhipping and glorifying the true God, as God, *Rom* 1. 21. 3. The giving that worſhip and glory to another, that is due to him alone. 4. Ignorance of God, eſpecially wilfull and affected ignorance, hypocriſie, pro-

phane-

phaneneſs, diſtruſt of Gods Providence, preſumption, deſperation.

Uſe 1. This teaches us, to take heed of all ſins againſt this Commandement, and to be carefull to practice all the duties therein commanded.

Uſe 2. To teach us, that theſe words *before me*, or *in my ſight*, doe inſtruct us, that *God* who ſeeth all things, taketh notice of, and is much diſpleaſed with the ſin of having *any other God, but him*; and how much God abhorreth all Idolatry, the Scripture every where witneſſeth.

Of

Of the second Commandement.

Exod. 20. 4, 5, 6.

Q. *What is the second Commandement?*

A. *Thou shalt not make unto thee any graven Image, &c.*

Q. *What are the Sins forbidden in this Commandement?*

A. 1. Outward Idolatry, worshipping of Images, or serving God according to our own fantasies, will-worship, and superstition. 2. Neglect of Prayer, or Praying to Saints or Angels: not to heare the Word, or to heare it unprofitably; neglect of the Sacraments, &c.

Exp. The duty of this Commande-

mandement, is, to worſhip God after ſuch a manner, as he hath preſcribed in his Word: this worſhip muſt be inward in the ſoule, and outward with the body: the parts of Gods worſhip, are, Prayer unto him in the name of Chriſt, hearing of his word, receiving the Sacraments, &c.

As for the Reaſons of this Commandement, 1. He is the Lord, and hath power over us, to ſave, or deſtroy. 2. He is our God, and we his own people. 3. He is a jealous God, and will not give his glory to another. 4. He threatens to puniſh the breach of this Commandement, to the third and

nd fourth Generation. 5. He romiseth mercy unto the housand generation, unto uch as keep it.

Use 1. This teaches us, to ake heed after what manner e worship God: take we eed of our own inventions, the worship of God; he is Spirit, and will be *worshipped* spirit and truth, *John* 4. 24. *God* looks not so much at the uty that is done, as at the anner how it is done; with what heart, affection, and intention it is done, and whether it be according to his will revealed in his Word.

Use 2. Of terrour, to all wilfull breakers of this Com-

mandement, their eſtate
dangerous. God will puni
both them, their children, an
their childrens children aft
them. God is compared to
jealous husband, whom no
thing will appeaſe: and there
fore Idolatry is called *Spiri-*
tuall adultery, Ezek. 16. An
this ſhould teach us, to b
humbled for the ſins of ou
fore-fathers, and to Pray tha
they may not be judged i
us their children, *Dan.* 9. 6
Againe, God accounts Idola-
ters his enemies, and ſuch a
hate him, as he accounteth
the godly his friends, *John*
15. 14.

Regnum, & thalamus non patiuntur conſortem.

Uſe 3. Of comfort, to
thoſe

hose that love *God*, and keep
is Commandements. *God*
ill shew mercy unto them,
nd to their seed after them;
nd this is often seen in this
ife, that if a godly man can-
ot leave his children rich;
et, if he leave him *Gods* bles-
ing, it is the surest foundati-
n of happiness to posterity:
ccording to that of the *Psal-
mist*, Psal. 37. 25. *I have been
young, and now am old: yet
have I not seen the righteous
forsaken, nor his seed begging
bread.*

Use 4. Hence we learne, that God is more prone and ready to Mercy, then to Judgement, in that he threat-

neth to puniſh *to the third and fourth generation: but to ſhew mercy to thouſands* of generations *of them that love him.*

Of the third Commandement.

Exod. 20. 7.

Q. *What is the third Commandement?*

A. Thou ſhalt not take the name of the Lord thy God in vaine, &c.

Q. *What is meant by the name of God?*

A. God himſelfe, or any thing by which God makes himſelfe known unto us: as his Titles, Attributes, Ordinances, Word, and Works.

Q. *What is it to take the*

name

me of God in vaine ?

A. To abuse it any way, to use it unreverently.

Exp. This Commandement being negative, we begin with the sins forbidden, whereby Gods name is prophaned, or abused: as 1. By blaspheming, or giving occasion to others to blaspheme it. 2. By false swearing, called perjury; rash or common swearing, by God, or by the Creatures. 3. By cursing, and banning. 4. By Vowing unlawfully, or neglecting our Vowes. 5. By any unreverent using the holy name of God, either in thought, word, or deed. 6. To refuse to

ſweare, when lawfully called thereunto by the Magiſtrate, *Deut.* 6. 13. *Jer.* 4. 2.

The Duties of this Commandement are, 1. To honour and glorifie the name of *God* in all our thoughts, words, and deeds. 2. To cauſe others to doe the ſame, by our meanes, and good example, 1 *Cor.* 10. 30. *Mat.* 5. 16.

As for the reaſon of this Commandement, it is this: That though the breakers of it may eſcape the puniſhment of man; yet the Lord will not hold them guiltleſs, but will ſurely puniſh them.

Uſe. This ſhould teach us, to

o endeavour in all things, to onour the name of *God*, and o take heed of abuſing it ny way: to this end, pray ften againſt theſe ſins; read e nd heare the word of God; dmoniſh one another, and onſider, *Mat.* 12. 36. if men hall give an account for eve- y idle word; then what ac- count ſhall be given for oathes, lyes, blaſphemies? &c.

Of the fourth Commandement.

Exod. 20. 8, 9, 10, 11.

Q. *What is the fourth Commandement?*

A. Remember to keep holy the Sabbath day.

Q. *What are the Duties of this* Commandement ?

A. 1. To keep holy the Sabbath day. 2. To be mindfull of it.

Exp. We keep holy the Sabbath day, by reſting from our ordinary labours, (the word *Sabbath* ſignifying *reſt*) and by ſanctifying of that reſt, and imploying our ſelves in holy exerciſes; eſpecially we muſt reſt from ſin: The exerciſes of the Sabbath are, 1. Praying unto God in private, and in publick; aſſembling together to Pray, to prayſe God, to heare his word, and to receive his bleſſed Sacraments; to ſing

Pſalmes

almes to his glory, and our
omfort and Edification.
Holy Conferences and Me-
tations of the Word and
Works of God, *Isa.* 58. 13.
gaine, the Duties in respect
our neighbour, of mercy
d charity, are, collecting
r the poor, visiting the sick,
conciling of dissentions, &c.
2. The second Duty en-
yned in this fourth Com-
ndement, is, To remember
keep holy, or to sanctifie
e Sabbath day, 1. By re-
embring it before it come,
eparing our selves for it,
sposing our business so, as
e may not be distracted, nor
ndred. 2. When it is come,

to

to obſerve it cheerefully, and with delight. 3. We muſt remember it when it is paſt, to walke holily from Sabbath to Sabbath, and to practice thoſe good inſtructions, which we have learned from the Word of God.

2. The ſins forbidden in this Commandement, 1. The neglect of the Duties required. 2. Prophaning the Lords day, by idleneſs, worldly buſineſs, prophane ſports, and paſtimes; gluttony, drunkennes, whoredome, or any ſinfull courſe: unneceſſary abſence from the Church; many ſerving the Devill, when others are ſerving God; neg-

lect

of private sanctifying the Sabbath, omitting Family duties.

Q. *What set day hath God appointed for the Sabbath?*

A. Before the Resurrection of Christ, *God* appointed the seventhday of the week to be kept holy, in remembrance of the great work of the Creation of the World: but ever since, the first day of the week, to continue to the end of the world, which is the Christian Sabbath, called *the Lords Day*, in remembrance of the Resurrection of Jesus Christ, seeing the work of our redemption is greater then the work of Creation; this

this day being obſerved by the practice of the Apoſtles, hath been ſo continued in all ages of the Church, *Acts* 20. 7. 1 *Cor.* 16. 12. *Rev.* 1. 10.

Q. *Doth the Lord leave us to our ſelves the ſix dayes?*

A. No, he ſaith, *Six dayes ſhalt thou labour, &c.*

Q. *Are we onely bound our ſelves to obſerve the Sabbath?*

A. No, He commands us that we take care, *That our Sons, Daughters, &c.* ſhould ſanctifie it.

Q. *May we not forbeare working on ſome of the ſix dayes, to attend upon Gods Service?*

A. Yes, when we are com-

manded

manded by lawfull Authori-
y to keep holy dayes ; as
dayes of humiliation, thanks-
giving, or the like.

The Reasons of this Com-
mandement, are, partly im-
plyed, and partly expressed :
. The Institution of the
Sabbath was from the begin-
ing of the World, even be-
ore the fall of *Adam*. 2. From
he equity of it, the Lord al-
owing us six dayes, and re-
erving but one for himselfe.
. Because the seventh day is
Gods peculiar day, *The Sabbath*
of the Lord thy God.

2. The Reasons expressed,
. We have Gods own ex-
mple, *He rested the seventh*
day.

day. 2. *He bleſſed it,* or *hallowed it, and ſet it a part to a holy uſe, and annexed a bleſſing to it.*

Uſe 1. This teacheth us to be very carefull to ſanctifie the Lords day: *God* hath prefixed a ſpeciall *Memento*, before this Commandement, that we ſhould obſerve it the better. The comforts and bleſſings of it, are exceeding great; and it may put us in minde of that eternall Sabbath which we ſhall keep one day with God in Heaven, *Iſa.* 56. 2. *Bleſſed is the Man,* or, as it is, word for word, in the *Hebrew*; *the bleſſedneſſes of the Man that doth this, and the*

Beatitates hominis. Pagnin.

Son

Son of Man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evill: Heb. 4. 9. There remaineth therefore a rest to the people of God: the word translated *rest*, in the Greeke signifieth *a Sabbath*. This rest is a type of that everlasting rest, which one day we hope to enjoy in Heaven. σαββατισμὸς.

Use 2. This should deter all from prophaning the Sabbath day, in regard of the severe threatnings, and grievous judgements of God executed upon the Sabbath breakers.

Of

Of the fifth Commandement.

Exod. 20. 12.

Q. *What is the fifth Commandement?*

A. *Honour thy Father and thy Mother, &.*

Q. *Who are meant by Father and Mother?*

A. Not onely our naturall Parents; but all Superiours whatsoever: and by honouring of them is meant, our dutifull obedience to them.

Exp. The affirmative part of this Commandement, requireth the honour, and performing the Duties belonging to every one, in their severall places, and relations:

as;

s, Superiours, inferiours, and equalls: We are to honour, hat is, to love, reverence, herish, and obey our natu-all Parents. 2. The Fathers of our Countrey, as the King, nd all subordinate Magi-trates. 3. Our spirituall fa-hers in Christ, our Ministers, nd Ecclesiasticall Gover-nours. 4. Servants are to obey their Masters; Wives their Husbands: yea, we are to honour the Ancient, and all our betters. 5. Superi-ours are to behave themselves worthy of honour; and all to be loving towards their equalls.

Patres Patriæ.

As for the negative part of

this Commandement, it forbiddeth all dishonouring of Parents, Magistrates, Ministers, and all Superiours. Secondly, All neglect of Duty in Superiours towards inferiours, seeing they are Relatives; this Commandement doth binde them both alike.

Q. *Whence is the Reason of this Commandement?*

A. In the promise of long life, except God be pleased to prevent us with eternall life.

Obj. *Some who are obedient dye soone.*

A. A good life, is a long life: to live well, is to live long: A bad life, is a short life;

Bene vivere, bis vivere est.

life; it may be said of such one, *He was long in this World, but he lived not long.*

Non est vivere, sed valere vita, Martial Epigram. 70.

Use 1. This reproves inferiours, who dishonour their superiours, *Eph.* 6. 2. *Mal.* 1. 6. *Rom.* 13. 1. *Col.* 3. 22. *Eph.* 5. 24. *Heb.* 13. 17. *Gal.* 6. 6. *Lev.* 19. 32.

This also reproves Superiours, who neglect their inferiours, contrary to these Scriptures, *Eph.* 6. 4. *Gen.* 18. 19. *Prov.* 22. 6. *Col.* 4. 1. 1 *Pet.* 5. 2, 3. *Eph.* 5. 30. 1 *Cor.* 9. 16.

Use 2. This is a comfort to good Parents, Magistrates, Masters, Ministers, &c. that under God they are a meanes

of a long, prosperous, and happy life here; and have the blessed hope (through *Christ*) of eternall life hereafter.

Of the sixth Commandement.
Exod. 20. 13.

Q. *What is the sixth Commandement?*

A. Thou shalt doe no Murther.

Q. *What is forbidden in this Commandement?*

A. The taking away of our own life, or the life of others unjustly.

Exp. The chiefe sin against this Commandement, is *Murther.*

1. The Murther of the heart,

art, and that in unjuſt
nger and hatred, *Mat.* 5.
2. 1 *John* 3. 15. revenge,
nvy, &c.

The murther of the tongue,
in threatning, reviling,
offing, curſing, ſlandering.

3. Murther of the hand,
in deed; and that is, ei-
her Body-murther, or
oule-Murther: as fighting,
ounding, killing; except Ma-
iſtrates againſt maleſactors;
oldiers in juſt war; a man in
is own defence, or by meer
hance. 2. Soule-murther,
hen any by neglect, or by
ad example endanger the
alvation of others: The
Murther of our ſelves, either

in ſoule or body, is a great ſin againſt this Commandement; whether we lay violent hands upon our ſelves, or neglect the ſalvation of our ſoules.

The Generall Duty of this Commandement, is, to preſerve our own, and our neighbours life: to help forward the ſalvation of others, by inſtruction, admonition, exhortation, reproofe, conſolation, and good example: We may endeavour the preſervation of our own life, by flying in time of danger; *Mat.* 10. 23. by uſing temperance in Meat and Drinke; and moderate recreation, and the help of Phy-

Physicke in sickneſſe.

Vſe 1. To reprove thoſe, that are anywayes guilty of Murther, either by killing, malice, hatred, or any other way: but especially this condemnes idle and ignorant Ministers, who either cannot, or will not Preach: reade *Eze.* 3. *Chap.* and you shall finde them guilty of the blood of soules. Againe, Masters of Families, and Governours doe sin against this Commandement, who by their negligence and bad example doe murther the soules of those that are under their charge.

Vſe 2. To exhort us, to

uſe all meanes to preſerve our own life, and the lives of others, both in regard of ſoule and body: Conſider what a grievous ſin murther is, and what ſevere puniſhments *God* hath appointed for it; becauſe it deſtroyes the Image of God in man, *Gen.* 9. 6. labour we then for love, and then we ſhall not commit this ſin: See 1 *Cor.* 13. *chap.*

Of the ſeventh Commandement.

Exod. 20. 14.

Q. *What is the ſeventh Commandement?*

A. *Thou ſhalt not commit Adultery.*

Q. *What*

Q. *What is forbidden in this Commandement?*

A. All unchaſte, or uncleane thoughts, words, and deeds.

In this Commandement is forbidden, not onely the uncleane act of committing Adultery; but all the means, ſignes, occaſions, and provocations thereunto; as alſo being acceſſary unto the uncleanneſs of others.

Adulterium, quaſi, ad alterius thorum.

The chiefe ſin forbidden in this Commandement, is *Adultery*, which ſignifies, the unlawfull defiling of anothers bed.

1. There is the Adultery of the heart, *Mat.* 5.28. whether

ther the first motions of lust, or the passion of lust joyned with the consent of the will; and this is called, *Evill Concupiscence*, Col. 3. 5.

2. There is the Adultery of the eyes, looking upon the objects of lust, 2. *Pet.* 2. 14.

3. There is the Adultery of the eares, when we listen to unchaste speeches.

4. There is the Adultery of the tongue, in filthy speaking, and corrupt communication, whereby the minde is defiled, *Eph.* 4. 29.

Now Adultery is either single, when onely one party is Married: or double Adultery,

tery, when both parties are Married.

Another sin against this Commandement, is, selfe-pollution, when men defile themselves without the company of a woman, either waking or sleeping: this was the sin of *Onan*, for which the Lord slew him, *Gen.* 38. 8. 9. 10. Another sin is rape, when a woman is ravished against her will; as also incest between those of neer Kindred, *Lev.* 18. 6, 7. 1 *Cor.* 5. 1. Another sin is buggery, or *Sodomy*, Male with Male, *Rom.* 1. 27. as also beastiality, men committing filthinesse with beasts, *Lev.* 18. 23. to these

alſo may be added, the immoderate, immodeſty, and unſeaſonable uſe of the Marriage bed, *Heb.* 13. 4.

Another ſin againſt this Commandement, is, *Fornication*, *Eph.* 5. 4. 1 *Cor.* 6. 18. ſo are all the meanes, ſignes, and provocations of Adultery and Fornication forbidden; as idleneſs, ſurfetting, drunkenneſs, and the like.

Now the Reaſons why Adultery, Fornication, and the reſt are forbidden, are, 1. Becauſe the Covenant of Marriage is thereby broken, *Prov.* 2. 17. 2. Becauſe of the puniſhments God hath threatned againſt Adulterers, 1 *Cor.* 6.

6. 9, 10. 3. Because the body is thereby wronged, 1 *Cor.* 6. 18. 4. Because uncleanness is most opposite to the holy Spirit of God, 1 *Cor.* 6. 19.

The generall Duty of this Commandement, is, to preserve our own, and the chastity of others, in thought, word, and deed; together with the meanes, and signes of it, and that both inwardly in the soule, and outwardly in the body.

Use 1. This teacheth us, to fly all temptations, and occasions of fleshly lusts, 1 *Pet.* 2. 11. and to take paine diligently in some honest Calling: to be temperate in the

Occasiones facium latrones.

the uſe of meats and drinks: to Pray earneſtly to God, the fountaine of holineſs, to cleanſe our hearts from all ſinfull luſts: and when we have not the gift of Continency, to uſe the remedy which God hath appointed, which is, Marriage, 1 *Cor.* 7. 1.

Uſe 2. Of terrour, to all that breake this Commandement, by Adultery, Fornication, &c. *Heb.* 13. 4. 1 *Cor.* 6. 9. *Eph.* 5. 3, 4, 5. 1 *Theſ.* 4. 3, 4, 5.

Of the eighth Commandements.

Exod. 20. 15.

Q. *What is the eighth Commandement?*

A. Thou

A. Thou shalt not steale.

Q. What sin is forbidden in this Commandement?

A. Whatsoever may hinder our own, or our neighbours wealth, or outward estate.

Exp. This Commandement forbiddeth all manner of stealing, whether by fraud, or force; all violent, or secret taking away our neighbours goods. Secondly, All oppression, and tyranny. Thirdly, All defrauding, and deceiving, in buying and selling. Fourthly, All prodigality, and mispending our own estates, whereby we rob our Families, and Posterity. Fifthly, All Cove-

Covetouſneſs, whereby we deſire unjuſtly that, which is anothers; or deſire any gaine to our ſelves, by anothers loſs: Laſtly, Sacriledge, by robbing God in things dedicated to holy uſes: and in Tythes, and Offerings, *Mal.* 3. 8.

Avidè appetendo Tenaciter retinendo. Sordidè diſpenſando.

This Commandement is broken by unjuſt getting of our goods; by unjuſt detaining that which is anothers; or by niggardly and ſordid uſing our goods; by the love of money, *Col.* 3. 1. a reſolution to be rich, 1 *Tim.* 6. 9. or haſting to be rich, *Prov.* 28. 20. or by an inſatiable deſire ſtill to have more, *Eccleſ.* 4. 8. or by ſluggiſhneſs,

Et amor ſceleratus habendi. Ovid.

giſhneſs, and idleneſs, impair-
ng our own eſtates, *Prov* 18.
9. by dealing deceitfully in
buying and ſelling, couze-
ning, lying, &c. *Prov.* 21. 6.
Theſ. 4. 6. *Prov.* 11. 1.
Maſters, who detaine poor
mens wages; and ſervants,
and labourers, who doe their
worke negligently, doe break
this Commandement, and
are guilty of theft, *Col.* 3. 28.
Col. 4. 1. as alſo they that
live waſtfully above their
eſtate, or degree.

Q. *What is the Duty of this Commandement?*

A. To procure and pre-
ſerve our own, and our neigh-
bours goods, and outward

eſtate, as much as we can.

Firſt, We are commanded not to doe any injury, or wrong to our neighbour in his goods; or if we have wronged any, to make them ſatisfaction, and reſtitution, *Luke* 19, 8. Secondly, To preſerve our own, and our neighbours goods. Thirdly, To be helpfull unto others, according to our ability, and their neceſſity, *Eph.* 4. 28. Fourthly, To get our goods honeſtly, in ſome lawfull Calling; to keep them carefully from miſpending, and to uſe them ſoberly and moderately: To be content with our owne condition, *Heb.* 13. 5. To have

Non remittitur peccatum, niſi reſtituatur ablatum.

have a moderate care, in the use of lawfull meanes: To pay every man his own, as to Magistrates, Ministers, and other lawfull debts, *Rom.* 13. 8. To keep our words, covenants, and promises faithfully, *Psal.* 15. 4. and that we doe to others in all things, as we should that others should doe unto us, *Mat.* 7. 12.

Quod tibi fieri nevus, alteri ne feceris.

The Reason of this Commandement, is taken from the common equity of it; according to the Rule of justice, *suum cuique*, that every one may have his own right, and be content with his own estate and condition, and be diligent to get his own living,

Rea.

1 *Cor.* 7. 20. *Eph.* 4. 28. *Gen.* 3. 17.

Vſe 1. This teacheth us, to take heed of all theft, either in thought, word, or deed, 1 *Cor.* 6. 9, 10. To keep our ſelves from robbery, fellony, picking, and ſtealing; and from idleneſs, covetouſneſs, unfaithfulneſs, and the like ſins, which are theft in the ſight of God, and will be puniſhed accordingly.

Vſe 2. This teacheth us, to doe to all men, as we would they ſhould doe unto us: to love our neighbours as our ſelves, and then we ſhall doe them no wrong, 1 *Cor.* 13. To follow after godlineſſe,

1 *Tim.*

1 *Tim.* 6. 6. To be diligent, frugall, and thrifty, *Prov.* 21. 5. and then we may expect Gods blessing, which makes rich.

Use 3. To confute those, who would have all things common amongst Christians, and so destroy the propriety of worldly goods: for if there be not *meum*, & *tuum*, mine and thine, there can be no stealing, and so this Commandement is needless: but experience, and good Laws, have sufficiently confuted this Errour.

Of the ninth Commandement.

Exod. 20. 16.

Q. *What is the ninth Commandement?*

A. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Q. *What is chiefly forbidden in this Commandement?*

A. Whatſoever is prejudiciall to truth, or to our own, or our neighbours good name.

Exp. The ſins againſt this Commandement, are, Firſt, All falſe witneſs-bearing before a Magiſtrate, or any ſpeech tending to the defaming of any one. Secondly,

ly, All false accusing, slandering, back-biting, and all hearkning to false reports. Thirdly, All lying, and dissembling against our conscience: To which we may adde, hard surmises, vaine-glory, flattery, tale-bearing, and tale-hearing.

Now Lyes are of three sorts: First, A jeasting Lye, to please others. Secondly, An officious Lye, when we speak that evill of our selves, or others, which is false, either to gratifie others, or to pick thanks. Thirdly, A pernicious Lye, which is the telling of an untruth, to the hurt of our neighbour, either

for ſome baſe end, or out of malice.

Hitherto may be referred all equivocations, and mentall reſervations, and whatſoever is contrary to truth; as alſo neglecting the meanes whereby our own, and our neighbours credit, and good name, may be maintained.

Q. *What is the Duty of this Commandement?*

A. To preſerve our own, and our neighbours good name by all the means we can; ſtopping our eares to falſe reports, and vindicating our own, and our neighbours credit,& good name, alwayes ſpeaking the truth, *Pro.*25.23.

The

The Reaſon of this Commandement, is, becauſe *God* is diſhonoured by falſe witneſs-bearing, and glorified by ſpeaking the truth: our ſelves, and our neighbours, are much hurt by Lyes, and advantaged by the truth. And becauſe the care of our neighbours credit whereby we tender his good name, is a neceſſary fruit of charity; as alſo, becauſe the Devill is the Author of lyes, and father of all falſe-witneſſes and Lyers.

Uſe. This teacheth us, to take heed of all falſehood, and to love the truth, that we may be like our heavenly Father; *Mentiri, quaſi contra mentem ire.*

Father; to love one another, and to be carefull of our own and others credit: to remember the punishment of Lyers, *Rev.* 22. 15. and the reward of truth, *Psal.* 15. 1, 2.

Of the tenth Commandement.

Exod. 20. 17.

Q. *What is the tenth Commandement?*

A. *Thou shalt not covet thy neighbours house, &c.*

Q. *What is forbidden in this Commandement?*

A. All inordinate motions, and affections to any thing that is our neighbours; and all discontentednes with our own estate.

Exp.

Exp. All the first motions any sin against our neighbour, going before the consent of the will, and all evill concupiscence are here forbidden, *Rom.* 7. 7. *Col.* 3. 5. Originall concupiscence is here also forbidden, as it is referred against our neighbour: so are actuall concupiscences, which are ill motions in our minds and hearts against our neighbours: evill motions are cast into our minds, either by the suggestions of the Devill, or by our own naturall corruption: the suggestions of Satan are not sins in us, except we entertaine them, (for Christ was tempted

tempted without ſin.) This concupiſcence is diſtinguiſhed according to the variety of the objects: we are not to *covet our neighbours houſe, wife, man-ſervant, maid-ſervant, cattell, or any thing that is his.*

The Duty here commanded, is, to keep our hearts and minds free from all evill motions, and thoughts contrary to the Law of God; and to be well contented with our own eſtate.

Rea. The Reaſons of this Commandement among others, may be ſuch as theſe, Firſt, Becauſe the very firſt *motions* to ſin, and evill thoughts of our hearts,

hearts, are sins, *Rom.* 7. 7. though there be no consent of the will to put them into execution. Secondly, Because they proceed from originall sin. Thirdly, Because lust draweth away the heart, *Ja.* 1. 14. Fourthly, Because *God* would have our thoughts, hearts, affections, and desires to be holy, 1 *Thes.* 5. 23.

Use 1. This teacheth us, to be carefull to suppress the very first motions unto sin, and to keep our hearts with all diligence, *Prov.* 4. 23. and to keep our thoughts free from sin. Some think that thoughts are free, and that they may think what they will

will without ſin; but they are deceived, reade *Eccleſ.* 12. *laſt verſe.* *Rom.* 2. 16.

Uſe 2. This teacheth us the difference between this tenth Commandement, and the other Commandements; the firſt motions to ſin are againſt this Commandement, though the conſent of the will follow not; as alſo, our originall corruption: whereas the other Commandements reach, not onely to the outward act of ſin; but alſo to the ſins of the heart, if the conſent of the will be joyned thereunto, though they be not put into practice. The Scribes and Phariſees thought

ought that the Law reach-
onely to the outward act
sin: but our Saviour Christ
nfutes their false glosses,
nd interpretations, and tells
of the Adultery of the
eart, &c. as we reade in the
th of St. *Matthew*.

Use 3. To teach us, to use
l means to avoid the sins,
nd performe the Duties of
his Commandement, First,
abour for the restoring of
hat Originall righteousnes,
nd holines that we have
ost: to this end, let us be
onvicted of our misery by
ature, and of our own un-
ighteousnes: and then let
s seek unto Christ by faith,

both

both to be clothed with his righteouſneſs, and alſo to be renewed by his ſpirit, according to his image, in holineſs and righteouſneſs, *Eph.* 4. 23, 24.

2. Let us cheriſh the good motions of Gods ſpirit, and maintaine the cumbat of the ſpirit againſt the fleſh, *Gal.* 5. 17, & 24.

3. Let us be fervent in faithfull Prayer unto God, *Mat.* 6. 13. and arme our ſelves with contentedneſs, *Phil.* 4. 11. Let us ſhew forth all the ſignes of obedience to this Commandement, and labour to procure the ſame in others.

4. Let

4. Let us consider our unworthines of the good things we doe enjoy; and that it is the Providence of God, that our condition is such as it is: and therefore we should be content with Gods allowance. Let us consider the deceitfulness of our hearts, that if we had all our desires, we should not be satisfied, till God bring our hearts to delight in him, and to desire nothing, but what is agreeable to his holy will; and then he will give us the desire of our hearts, *Psal.* 37. 4. and let us Pray dayly, for the extinguishing of sinfull desires, and the kind-

ling of holy desires in our hearts.

Chap. 45.

Of the Sacraments of the New Testament.

Rom. 4. 11.

And he received the signe of Circumcision, &c.

Q. *What is a Sacrament?*

A. It is an holy Ordinance Instituted by Christ, to be a signe and seale of the Covenant of Grace, representing Christ and all his benefits to beleevers.

Q. *For*

Q. *For what end were the Sacraments ordained?*

A. To convey Grace unto us by the power of Gods Ordinance, through the operation of his Spirit: the Sacraments being a means whereby we receive Grace, (and therefore they are called, *The conduit-pipes of Grace*) and a pledge to assure us thereof. *Canal-s grace,*

Q. *How many parts are there in a Sacrament?*

A. Two, *The visible signe*, which is outward: And the *inward Grace*, which is invisible and spirituall.

Q. *How many Sacraments are there?*

A. Two, *Baptiſme* : *And the Supper of the Lord.*

Theſe two came in the roome of Circumciſion, and the Paſſeover ; theſe are onely neceſſary to ſalvation : yet is God above his own Ordinances, and can ſave without them, *Mark* 16. 16. *He that beleeveth, and is baptized, ſhall be ſaved ; but he that beleeveth not, ſhall be damned:* Our Saviour ſaith not, he that is unbaptized ſhall be damned ; though indeed, the neglect of Parents is very ſinfull, yet it doth not deprive the Infant of ſalvation : for not the want, but the contempt of the Sacra-

Non tarentia, ſed contemptus Sacramentorum damnat.

aments is damnable.

The Sacrament of Baptisme, is called, *The Sacrament of initiation*, by which we are admitted to be members of the visible Church: as also by which we are regenerated, and borne anew, *John* 3. 5. *Sacramentum initiationis.*

The *Lords Supper* is called, *The Sacrament of nutrition*, or *nourishment*, by which we are refreshed, and strengthened. *Sacramentum nutritionis.*

Use. To teach us, to be thankfull unto God, who hath ordained the Sacraments so few, so easie, so effectuall, and to use them aright, neither neglecting them, as though they were but bare

ſignes: nor reſting in them as though they could confer grace, *ex opere operato*, by the worke done: but uſing them ſo, as we look up unto God for a bleſſing upon them.

Chap. 46.

Of the Sacrament of Baptiſme.

Mat. 28. 19.

Goe ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt.

Q. *What is Baptiſme?*

A. Baptiſme is a Sacrament,

nent, wherein washing with water, *In the Name of the Father, and of the Son, and of the Holy Ghost*, doth signifie and seale our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be Gods people.

Exp. The outward signe in Baptizme, is *Water*, which being pure and cleane, is fittest to wash away the filthiness of the body: *Water* signifies *the blood of Christ, which cleanseth us from all sin*, 1 John 1. 7.

That Baptisme may be perfect, there must not onely by the outward part, *Water*;

and the forme of words uſed, *In the Name of the Father, &c.* but the inward part, the *waſhing by the blood of Chriſt*, applyed by Faith, through the worke of the ſpirit, by which we have remiſſion of ſins, and regeneration, through the death and reſurrection of Jeſus Chriſt.

Baptiſma fluminis.
Baptiſma flaminis.

The perſons concerned in this Sacrament, are, Firſt, The Parents. Secondly, The Congregation. Thirdly, The Miniſter. Fourthly, The Infant.

The Parents Duty is, to preſent their Children to this Sacrament, and to dedicate them to the Lord by Prayer, and Baptiſme, that as they have

have conveyed sin to them by Generation; so Grace may be conveyed to them by the Sacrament of Regeneration, and the new birth; to blesse God, who hath ordained such a remedy as the Sacrament, to offer their Children to God, by vertue of that promise made to the righteous, and to their seed.

The Duty of the Congregation, is, to stay to see the Infant Baptized, and admitted to be a member of the visible Church, to revive their Faith in the Covenant of Grace, and to examine whether they finde the fruits and effects

effects of their own Baptiſme, yea, or no.

The Duty of the Miniſter, is, to teach the Inſtitution of Chriſt; to Pray for a bleſſing upon the Ordinance of God, that God would ſanctifie the water to the myſticall waſhing away of ſin, and to uſe the forme of words preſcribed by our Saviour; to Pray for the Infant, *That it may be Baptized with the holy Ghoſt.* As for the Infant, it being not capable to performe its own duty, the Sureties are to undertake for it, till it come to years of diſcretion.

Sponſores ſuſceptores.

The word *Baptiſme* com-

meth

meth from a Greeke word, which ſignifies, *to Dip*, *Dive*, *Waſh*, or *Sprinkle*: as for the Dipping, or Sprinkling of the Infant, in hot Countries they uſed to Dip them all over; but in colder Countries, it being dangerous to the Infant to be Dipped; Sprinkling hath been uſed, and is allowed by our Church, the part being waſhed for the whole.

Βαπτίζω immergo, ablŭo,

Q. *How oft is Baptiſme to be adminiſtred?*

A. Never but once: for, as we are but once borne, ſo we muſt be but once Baptized; but as we receive nouriſhment often; ſo we muſt be

be often nouriſhed by the Sacrament of the Lords Supper, that we may grow in Grace.

Q. *To whom is Baptiſme to be adminiſtred?*

A. Baptiſme is not to be adminiſtred to any, that are out of the viſible Church, till they profeſſe their Faith in Chriſt, repentance, and obedience to him: but the Infants of ſuch as are members of the viſible Church, are to be Baptized, *Acts* 8. 36, 37. *Acts* 2. 38, 39.

Q. *To whom belongeth the Office of Baptizing?*

A. To the Miniſters of the Goſpel onely, and to no other,

other, as appeares by the Text; *Goe ye therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost*: Such as are called to Teach, are onely called to Baptize.

Q. *But why are Infants Baptized, seeing they cannot beleeve, nor repent, nor answer for themselves?*

A. In such as are *adulti*, and growne to years of discretion, to professe Faith in Christ, and to repent of sin are requisite: but for Infants of beleeving Parents, they have a right to Baptisme,

tiſme, as may appeare by theſe Reaſons.

Firſt, The Children of the *Jews* were Circumciſed the eighth day after the birth; therefore the Children of Chriſtians have as good a priviledge under the Goſpel.

Secondly, The Promiſes belong to Infants, as well as to their Parents, *Acts* 2. 39. 1 *Cor.* 7. 14. the ſigne and ſeale are not to be denyed to ſuch as are within the Covenant of Grace.

Thirdly, From the practice of the Apoſtles, who Baptized whole houſholds, not excluding Children, 1 *Cor.* 1. 16. *Acts* 16. 33.

Fourth-

Fourthly, Though Infants cannot actually beleeve, and repent; yet their Sureties doe promise for them in the Parents stead, to endeavour to see them religiously and vertuously brought up, till they come to years of discretion to take these things upon themselves.

Use 1. This teacheth us, that Jesus Christ is the Author of this Sacrament of Baptisme, because it was he that gave Commission to his Apostles to *Teach, and Baptize*: and therefore this Sacrament should be highly esteemed, and handled with all due reverence.

Hence

Hence therefore, two ſorts are to be taxed :

Firſt, Such as wholely contemne, and neglect this Sacrament, as needleſſe ; ſaying, that it ſufficeth to be *Baptized with the holy Ghoſt* ; not conſidering, that Baptizing with Water was Inſtituted by Chriſt for the helping of our weakneſſe.

And that it is not onely a ſigne to diſtinguiſh us from *Jews*, *Turks*, *&c.* and to be a badge of our Chriſtian profeſſion : but alſo to ſeale unto us the remiſſion of our ſins, our Adoption, &c. and to incorporate us into Jeſus Chriſt, that we may be partakers

takers of all the benefits of his Death, and Resurrection, *Rom.* 6. 3, 4.

Secondly, They are to be taxed, which onely look upon the bare washing with water; not considering *the inward and Spiritual Grace*: our Saviour joynes both together, *John* 3. 5. God hath made such a mysticall, and Sacramentall Union between the signe, and the thing signified; that as we should not neglect the outward washing; so we should not rest in it, without the inward washing of the holy Ghost.

Use 2. This teacheth us,

to examine whether our Baptizme be effectuall, or no: moſt people are apt to think that ſeeing they are Baptized, and admitted into the viſible Church, therefore they are true Chriſtians, and ſhall be ſaved by Chriſt: but ſee what our Saviour ſaith, *Marke* 16. 16. though a man be *Baptized*, yet if he be not a true beleever, *he ſhall be damned*. Conſider, art thou endued with Grace? art thou Baptized with the holy Ghoſt? art thou Baptized into Jeſus Chriſt? *Rom.* 6. 3. beleeveſt thou with all thy heart? haſt thou repented

pented truely of all thy ſins ? then thou haſt put on Chriſt, and ſhall be ſaved by him : but if thou beeſt ignorant, ungodly, in the ſtate of nature unregenerate, and liveſt prophanely, as the Heathen, that know not God ; thy outward *Baptiſme* will not ſerve thee : but without Faith and Repentance, thou ſhalt certainely periſh, *Rom.* 2. *two laſt verſes.*

Uſe 3. Are we *Baptized?* then let us take heed of ſinning againſt God : but let us remember our Bap-

tiſme, our Promiſe and Vow to forſake the ſervice of ſin, and Satan, and to ſerve God, and obey him; as the ſouldier is bound by his Preſſe-money, and Oath, to ſerve his Captaine: ſo we, by our Vow in Baptiſme are bound to ſerve our God.

Sacramentum, quaſi, ſacrum juramentum.

CHAP.

Chap. 47.

Of the Sacrament of the Lords Supper.

1 Cor. 11. 28, 29.

But let a man examine himselfe, and so let him eate of that bread, and drinke of that cup, &c.

Q. *What is the Sacrament of the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein by giving, and receiving *Bread and Wine*, according to Christs

appointment ; his Death is ſhewed forth, and worthy receivers are not after a corporall and carnall manner, but *by Faith*, made partakers of the body and blood of Chriſt, with all his benefits, to their ſpirituall nouriſhment, and growth in Grace.

Q. *What are the outward ſignes in this Sacrament ?*

A. Bread and Wine.

Q. *What is the thing ſignified ?*

A. The body and blood of Chriſt : The breaking of the bread, ſignifies, the crucifying of Chriſts body ; and the

the powring out of the Wine, the ſhedding of his blood: and as the bread and wine ſerve to nouriſh our bodies: even ſo the body and blood of Chriſt, received by Faith, doe nouriſh, and feed our ſoules.

Q. *How often is this Sacrament of the Lords Supper to be received?*

A. As we are fed often, ſo we muſt receive this Sacrament often, even as often as opportunity ſhall permit, 1 *Cor.* 11. 26.

The Doctrines obſervable from the Text, are theſe two.

Observ. 1. That it is the Duty of every man and woman to examine themselves, before they come to the Sacrament of the Lords Supper.

Observ. 2. That when we have examined our selves, and finde our selves in some good measure prepared, then it is our Duty *to eate of that Bread, and drinke of that Cup.*

δοκιμαζέτω ἀνθρωπος ἑαυτόν. *Exploret quisque seipsum, Beza.*

Exp. This Examination of our selves ought to be very strict, and serious; as Goldsmiths try their Gold in the fire, as the Greeke word imports. We must not thinke

thinke it enough to examine others, or be examined by others, (though that alſo be neceſſary) but every one muſt examine himſelfe.

Now the Rule by which we are to examine our ſelves, is, the Word of God; *The Law, and the Goſpel:* In the *Law*, as in a Glaſſe, we may behold our Originall corruption, *Rom.* 7. 7. and our actuall tranſgreſſions, 1 *John* 3. 4. In the *Goſpel*, we may finde, that infidelity, and impenitency, are damning ſins. We muſt examine all our wayes, that we may turne from ſin unto

to God, *Pſal.* 119. 59.

Now that we may come to ſome particulars: Let us firſt examine our Effectuall Calling, and converſion from the ſtate of Nature, to the ſtate of Grace, whether we be in Chriſt, or no, 2 *Cor.* 5. 17. Every man and woman, who are in the ſtate of Nature, without doubt, doe eate and drinke unworthily, ſeeing we doe not give meat and drinke to dead men, but to the living: all men in the ſtate of Nature, are dead in treſpaſſes and ſins, *Eph.* 2. 1. and ſo are not capable to eate of this bread,

ead, and drinke of this
p: but if we have any
od experience of the work
Grace upon our owne
arts, and finde that we are
ickened by Chriſt, with
ull purpoſe of amendment
life: then, though we
de our faith, and other gra-
weake, we are not to be
couraged, but we ought
receive this Sacrament,
t we may grow in Grace.

Seeondly, We ought to
amine our Knowledge;
ſt, Of God, that we know
n, as he hath revealed him-
ſe in his Word. Second-
ly,

ly, Of Jesus Christ, and him Crucified; and of the holy Ghost. Thirdly, We must know our selves, in our misery by Nature, and our remedy by Christ. Fourthly, We must examine whether we have a competent Knowledge of the Doctrine, and Use of the Lords Supper; whether we be able by faith to discerne the Lords body, that is, whether we be able to judge betwen the signes, and the things signified.

Thirdly, We must examine our Faith, 2 Cor. 13. 5. it is not enough to have an

an Historicall Faith, by which we beleeve the Word of God to be true: but whether we have a saving and lively Faith, which purifies the heart, which works by love, and which brings forth good Works, and fruits of holinesse, righteousnesse, and obedience.

Fourthly, We must examine our Repentance, which is a change of the heart, and life, a turning from sin unto God, with full purpose to amend our lives.

Fifthly, We must examine our love to all, even to our enemies,

enemies, forgiving all, as w
deſire to be forgiven of God
loving all the members o
Chriſt as our ſelves; and t
take heed, that we beare n
malice, hatred, or revenge i
our hearts.

Reas. The Reaſons why we ought to Examine our ſelves, are ſuch as theſe:

Firſt, Becauſe we may be better able to diſcerne, whether we be qualified, and fit to receive, or no; and accordly, we may either proceed to receive with comfort, or els ſtay till we be better prepared.

Secondly, Becauſe, by ſeparating

parating our selves from all other business; upon tryall of our hearts and lives, we may finde what sins we stand guilty of; and though we cannot finde out all our sins; yet may we Pray with *David*, *Psal.* 19. 12. *Who can understand his errours? clense thou me from secret faults.*

By tryall we may finde out our known sins, comparing our selves with the Law of God; especially our darling sin, which we have most often falne into, and which is most predominant in us; whether it be the sin of our constitution, to which we are most

moſt naturally inclined; or the ſin of our particular Callaing, that ſo we may be humbled for them, bewaile them with a godly ſorrow, that we may repent, and turne to God, confeſſe them, and forſake them, *Prov.* 28. 13. that ſo, we may renew our Covenant with God, and walke before him in more holineſſe, righteouſneſſe, and better obedience all our dayes.

Vſe 1. To reprove ſuch wicked, and prophane people, as come to this holy Communion, without due preparation; that come one-

ly

ly for cuſtome, in their ignorance, and in their ſins; and thinke, that they get neither good, nor ill by their comming: let ſuch ſee their danger, 1 *Cor.* 11. 29.

Uſe 2. To reprove even beleevers themſelves, who doe not ſo carefully examine themſelves as they ought to doe; nor demeane themſelves with that Devotion and Reverence, as is meet; nor are ſo carefull, nor ſo watchfull over their hearts and lives after receiving, as they ought: ſo that even they may prophane the Ordinance of God, they may

receive unworthyly, that is, unmeetly, unfitly, unpreparedly, and bring temporall judgements upon themſelves, as we ſee the *Corinthians* did, 1 *Cor.* 11. 30.

Uſe 3. Of Comfort, in the ſealing power of this Sacrament. It ſeales to us (if we receive it faithfully) the Pardon of all our ſins, our Adoption, our Reconciliation with God in Chriſt, and our eternall ſalvation.

Uſe 4. Of Exhortation, to receive the Sacrament often; hereby our ſpirituall wants are to be ſupplyed, our

our decayes in grace are to be repaired, our faith and other graces are to be confirmed, and ſtrengthened, and our Covenant with God to be renewed, &c.

Uſe 5. This teacheth us, who are Miniſters of Gods holy Word and Sacraments, to be very carefull and painefull in Preaching and in Catechizing, in inſtructing the ignorant, and in reforming the wicked and ſcandalous; examining them our ſelves, and teaching them how to examine themſelves, ſhewing them the neceſſity of this Sacrament, together with the

benefit of it, if with a true and a lively Faith they receive the ſame, and the danger of it, if they receive the ſame unworthily.

Obſerv 2. That it is the Duty of all ſuch as have examined themſelves, and finde any good meaſure of preparation, and fitneſſe in themſelves, to eate of that bread, and drinke of that cup.

Exp. The words of the Apoſtle are not permiſſive, and arbitrary, (let him eate if he will:) but imperative, *Let him eate; I command him, upon paine of my diſpleaſure.*

The

The Reaſons why we are to performe this Duty, are, Firſt, Becauſe Chriſt is the Author of this Sacrament, and commands us to continue it, in remembrance of him, that is, of his precious death and paſſion, *Luke* 22. 19.

Secondly, Becauſe the Ordinances under the Goſpel, are more excellent, then thoſe under the Law: See *Numb.* 9. 13. if God did ſo ſeverely puniſh the neglect of the Paſſeover: how will he puniſh the neglect of this Sacrament?

Thirdly, If God ſo plagues

a receiver for unworthy receiving? how will he puniſh them that diſpiſe, and refuſe this Sacrament?

Fourthly, If there muſt be ſo much preparation, and examination; to what purpoſe is it, if we receive not, when we have done?

The fifth Reaſon is taken from the neceſſity of this Sacrament, *John* 6. 53. here we are to renew our Covenant with God, to have our wants ſupplyed, to have our graces ſtrengthened, to remember Chriſts death, to give thanks unto God for our Redemption by Jeſus Chriſt

Chriſt : and therefore this Sacrament is called the *Euchariſt*, which ſignifies thankſgiving : and laſtly, to teſtifie our love one towards another.

Sixthly, If the Lord preſſe often receiving ; what a ſin then is it not to receive at all ?

Seventhly, If the wicked and ungodly may not come to this Sacrament ; and beleevers will not come : then who ſhall uphold this Sacrament-Service ? the Apoſtle tell us, that we muſt ſhew forth in it the Lords death

till he come to judgement, 1 *Cor.* 11. 26.

Vſe 1. To reprove ſuch, as having examined and prepared themſelves; yet the Devill comes in between Cup, and Lip, and hinders them by needleſſe ſcrupuloſity: remember that the preparations of the heart are from God, that he works both the will and the deed: and therefore if you bewaile your ſins, and Pray for pardon; confeſſe your unbeliefe, and Pray for Faith, and ſeek to have your doubts reſolved, and to receive, to be further ſtrengthened in grace, you

Multa cadunt inter calicem, ſupremaque labra.

you may come with comfort.

I will give you a ſimilitude from your own Profeſſion, (as our Saviour uſed to doe in the Parables) moſt of you are Husbandmen; put the caſe an Husbandman ſhould Plow, Sow, and Fence his ground, and waite the whole yeare for his Crop; and when it is ripe, he ſhould keep his bed, and ſay, *I will now let my Corne ſhake in the Field for lacke of reaping*; would not all men Chronicle this man for a foole? yet ſuch folly there may be in the Profeſſors of Religion: This is the

the very caſe in this Sacrament. and you may eaſily apply it to your ſelves.

Uſe 2. This is terrour to all prophane *Eſau's*, who being out of love with all Sacraments, through loathing of examination of their prophane lives, make it their conſtant practice to abandon all Sacraments: but if God will ſeverely reckon with all ſuch as receive his Grace in vaine: What ſhall become of all ſuch, as caſt off all the meanes of Grace, Hearing, Praying; Sabbaths, Sacraments, and all Ordinances whatſoever.

Uſe

Vſe 3. For comfort to the godly, who are to know, That this Sacrament was not onely ordained for the ſtrong in Faith; but for the weake, to help them to grow in Grace unto perfection; they may give thanks to God in *Davids* words, *Pſal.* 103. 1, 2, 3, 4.

Vſe 4. To teach us what to doe at the receiving of the Sacrament, to be affected with reverence, joy, and comfort: to meditate on the Death and Paſſion of Chriſt, and the pardon of ſin by it; to lift up our ſoules to Heaven, and to ſet our faith a work- *Surſum corda.*

a working to bring downe the benefits of Chriſt to our ſoules; to Pray to him for pardoning the guilt of our ſins, and for waſhing away the filth of them by his precious blood, and to have our hearts ſtirred up to thankſgiving.

Uſe 5. To teach us what we muſt doe after we have received this Sacrament: we muſt endeavour to finde an increaſe of Faith, Love, and all ſaving Graces, and a decreaſe of ſin, and a conſtant walking in all holy converſation and godlineſſe: if we finde that we are not bettered

ered by this Sacrament, we may ſuſpect, that it was either for want of due Preparation before ; or for want of meet carriage at the Sacrament.

Uſe 6. To teach us who are Miniſters of the Word and Sacraments, to Conſecrate the Sacrament, by declaring the Inſtitution thereof, and Prayer, joyned with Thankſgiving : to Pray for a bleſſing upon the Elements of Bread and Wine, that God would be pleaſed to ſanctifie them, and to make them effectuall for thoſe holy ends and purpoſes for which

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